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CLASSICAL DICTIONARY

OF

HINDU MYTHOLOGY AND RELIGION, GEOGRAPHY, HISTORY, AND LITERATURE

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P R E F A C E

IN this work an endeavour has been made to supply the long-felt want of a Hindu Classical Dictionary. The late Professor Wilson projected such a work, and forty years ago announced his intention of preparing one for the Oriental Translation Fund, but he never accomplished his design. This is not the first attempt to supply the void. Mr. Garrett, Director of Public Instruction in Mysore, published in India a few years ago a "Classical Dictionary of India," but it is of a very miscellaneous character, and embraces a good deal of matter relating to the manners and customs of the present time. It has not obtained favour in Europe, and it cannot be considered as any obstacle in the way of a more complete and systematic work.

The main portion of this work consists of mythology, but religion is bound up with mythology, and in many points the two are quite inseparable. Of history, in the true sense, Sanskrit possesses nothing, or next to nothing, but what little has been discovered here finds its place. The chief geographical names of the old writers also have received notice, and their localities and identifications are described so far as present knowledge extends. Lastly, short descriptions have been given of the most frequently mentioned Sanskrit books, but only of such books as

are likely to be found named in the works of European writers.

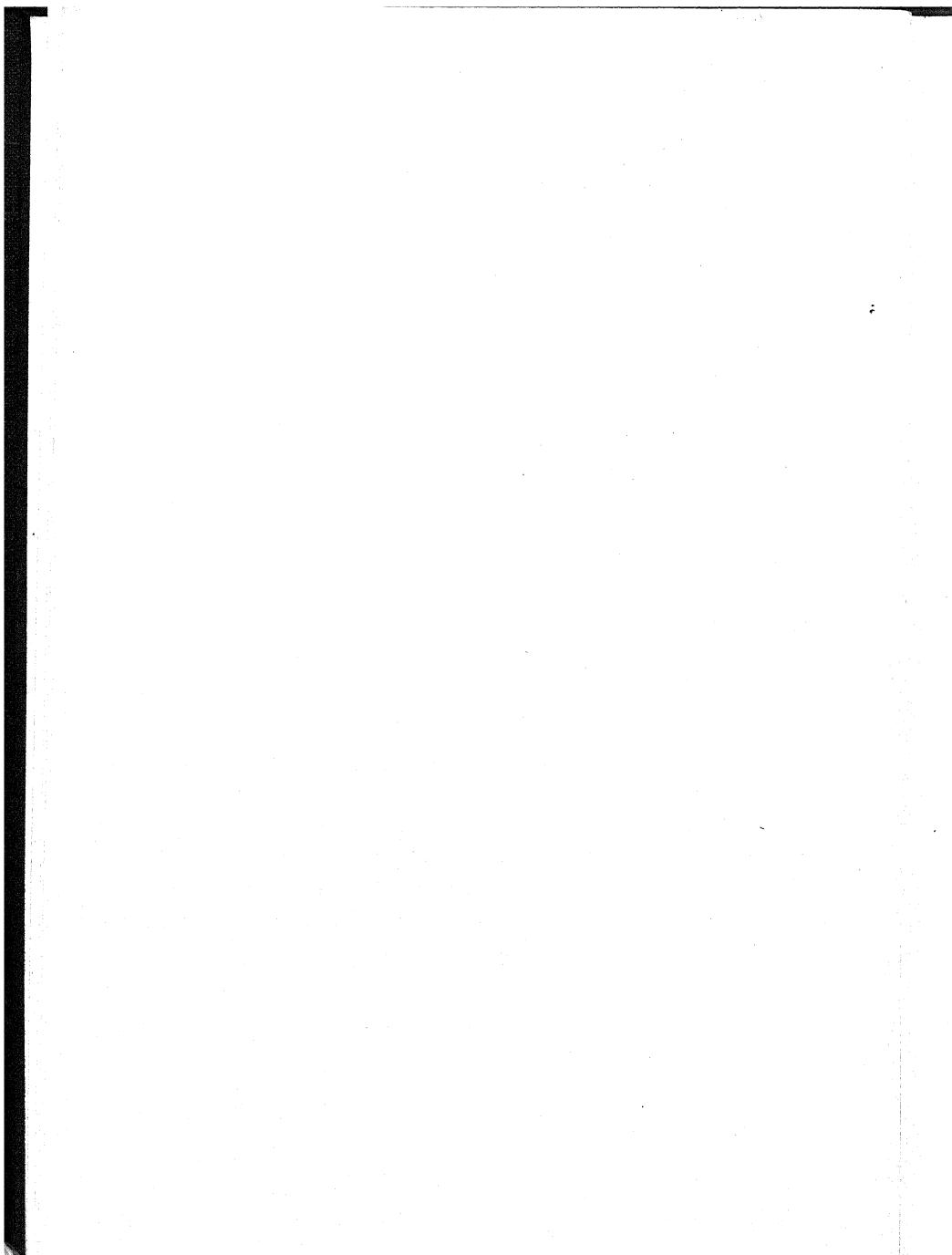
It must be understood from the first that this work is derived entirely from the publications of European scholars. I have not resorted to original Sanskrit authorities. My remaining span of life would at the best be quite insufficient for an investigation of their manifold and lengthy volumes. But I have gleaned from many European writers, and have sought to present a summary of the present condition of our knowledge of the religion and mythology of Ancient India.

The work is no doubt very defective. The full harvest of Sanskrit learning has not yet been gathered in, but the knowledge which has been stored by former labourers ought to be made readily available for the service of their successors, to lighten their labours and strengthen them for onward progress. There is nothing in this book for which authority is not to be found in some one or more of the many works upon Hindu literature and religion, but the aim has been to condense and bring together in a compact form that information which lies scattered in many volumes. Hindu mythology is so extensive, and the authorities are often so at variance with each other, that I cannot but feel diffident of the success of my labours. I have worked diligently and carefully, I hope also intelligently, but mistakes have no doubt been made, and it may be that matters have been passed over which ought to have been recorded, and others have been printed which might well have been left unnoticed. But while I have no expectation of any near approach to perfection, I do hope that a good beginning has been made, and that a basis has been laid on which a greater and more worthy structure may hereafter be raised. If the work is

received with anything like favour, I shall be constantly on the watch to improve it, and honest criticism will be welcomed and carefully considered.

The book would be more valuable and interesting were it well illustrated with plates and cuts, but the work is a speculative one, and does not directly appeal to a large field of students and readers. The expense of befitting illustrations would be heavy, too great to be at once ventured upon. But if the work is approved, and illustrations are desired, an attempt will be made to supply the want by a series of plates containing a selection of subjects from the stores of our museums and from other sources.

It is unnecessary to specify all the works that have been used in the compilation of this book. Some have been referred to occasionally, but the mainstays throughout have been the "Original Sanskrit Texts" of Dr. Muir and the works of the late Professor H. H. Wilson, including his translation of the *Rig-veda*, and more especially that of the *Vishnu Purāna*, republished with additional notes by Dr. FitzEdward Hall. I have also levied numerous contributions from the writings of Williams, Max Müller, Roth, Böhtlingk, Lassen, Weber, Whitney, Wollheim da Fonseca, and many others too numerous to mention.



INTRODUCTION

THE Āryan settlers on the banks of the Indus and in the land of the Five Rivers were possessors of a large number of hymns addressed to the elements and powers of nature. Some of these hymns they no doubt brought from their earlier homes in the West, but others were composed after they had reached the land of their adoption. These ancient hymns cover a long period, the length and the era of which can only be conjectured, but fifteen hundred years before Christ is about the mean of the various ages assigned to them. The hymns form what is called the *Rig-veda* Sanhitā, a collection which embraces all the extant compositions of the early Āryans. It is the *Rig-veda* which is of primary importance in Hindu religion and mythology; the other Vedas are later in date, and the second and third Vedas consist almost exclusively of hymns derived from the *Rig*, but specially arranged for religious purposes. The fourth or *Atharva-veda* borrows less from the *Rig-veda*, but it is considerably later in date, and is of a different character.

The Āryan hymns of the Veda embody the ideas of the Indian immigrants. These ideas were inherited from their forefathers. They were originally the property of the united progenitors of the Āryan races, and the offshoots of this great human stock have spread their primitive ideas over a large portion of the earth. In the Vedic hymns the ideas and myths appear in their simplest and freshest forms, directly connected with the sources from which they sprang by clear ties of language. Comparative philology and mythology go hand in hand; and as the language of the Vedas has proved the great critical instrument in the construction of the science of philology, so the

simple myths of the Vedic hymns furnish many clues for unravelling the science of mythology. For where the etymology of a mythic name or term yields a distinct sense of its meaning, the origin of the myth is not far to seek. The language of the Vedas has in many instances supplied this clue, and led to a definite comprehension of what was previously hidden and obscure. The Vedic hymns have preserved the myths in their primitive forms, and, says Max Müller, "Nowhere is the wide distance which separates the ancient poems of India from the most ancient literature of Greece more clearly felt than when we compare the growing myths of the Veda with the full-grown and decayed myths on which the poetry of Homer is founded. The Veda is the real Theogony of the Āryan races, while that of Hesiod is a distorted caricature of the original image."

The Āryan settlers were a pastoral and agricultural people, and they were keenly alive to those influences which affected their prosperity and comfort. They knew the effects of heat and cold, rain and drought, upon their crops and herds, and they marked the influence of warmth and cold, sunshine and rain, wind and storm, upon their own personal comfort. They invested these benign and evil influences with a personality; and behind the fire, the sun, the cloud, and the other powers of nature, they saw beings who directed them in their beneficent and evil operations. To these imaginary beings they addressed their praises, and to them they put up their prayers for temporal blessings. They observed also the movements of the sun and moon, the constant succession of day and night, the intervening periods of morn and eve, and to these also they gave personalities, which they invested with poetical clothing and attributes. Thus observant of nature in its various changes and operations, alive to its influences upon themselves, and perceptive of its beauties, they formed for themselves deities in whose glory and honour they exerted their poetic faculty. They had no one god in particular, no superior deity guiding and controlling the rest, but they paid the tribute of their praise to the deity whose bounties they enjoyed, or whose favours they desired for bodily comfort. They lauded also in glowing language the personifications of those beauties of nature which filled their minds with

delight and kindled the poetic fire. So each of the deities in turn received his meed of praise, and each in his turn was the powerful god, able to accomplish the desires of his votary or to excite a feeling of awe or admiration.

Thus there were many distinct deities, and each of them had some general distinctive powers and attributes ; but their attributes and characters were frequently confounded, and there was a constant tendency to elevate now this one now that one to the supremacy, and to look upon him as the Great Power. In course of time a pre-eminence was given to a triad of deities, foreshadowing the Tri-mūrti or Trinity of later days. In this triad Agni (Fire) and Sūrya (the Sun) held a place, and the third place was assigned either to Vāyu (the Wind) or to Indra (god of the sky). Towards the end of the *Rig-veda* Sanhitā, in the hymns of the latest date, the idea of one Supreme Being assumed a more definite shape, and the Hindu mind was perceiving, even if it had not distinctly realised, the great conception.

As the Vedic hymns grew ancient, ritual developed and theological inquiry awoke. Then arose what is called the Brāhmaṇa portion of the Veda. This consists of a variety of compositions, chiefly in prose, and attached to the different Mantras. Ritual and liturgy were the chief objects of these writings, but traditions were cited to enforce and illustrate, and speculation was set at work to explain, the allusions of the hymns. The simplicity of the Vedic myths gradually became obscured, the deities grew more personal, and speculations as to the origin of the world and of the human race invested them with new attributes. Later on, in the Āranyakas and Upanishads, which form part of the collective Brāhmaṇa, a further development took place, but principally in a philosophical direction.

Between the times of the Sanhitā and of the Brāhmaṇa the conception of a Supreme Being had become established. The Brāhmaṇas recognise one Great Being as the Soul of the Universe, and abound with philosophical speculations as to the work of creation and the origin of man. A golden egg was produced in the universal waters, from which in course of time came forth Prajāpati, the progenitor—or, the quiescent Universal Soul,

Brahma, took a creative form as Brahā the Prajāpati. From the Prajāpati, or great progenitor, there was produced a daughter, and by her he was the father of the human race. The explanations and details of this connection vary, but there is a general accord that the Prajāpati was the progenitor of all mankind by a female produced from himself. Before the times of the Brāhmaṇas some of the old myths of the hymns had crystallised, the personifications had become more distinct, and the ideas from which they had been developed had grown hazy or were quite forgotten. Philosophy speculated as to the origin of the world, theories were founded upon etymologies, and legends were invented to illustrate them. These speculations and illustrations in course of time hardened into shape, and became realities when the ideas which gave them birth were no longer remembered and understood. The priestly order had advanced in power, and had taken a more prominent and important position, but the Kshatriya or second class held a high place, and asserted something like an equality with the Brāhmans even in matters of learning.

Another interval elapsed between the days of the Brāhmaṇa and of Manu. The theory of the golden egg is held by Manu, and he calls the active creator who was produced from it Brahā and Nārāyana, the latter name being one which was afterwards exclusively appropriated by Vishnu. But the most remarkable change observable in Manu is in the condition of the people, in the great advancement of the Brahmanical caste, the establishment of the four great castes, and the rise of a number of mixed castes from cross intercourse of these four. In a hymn called Purusha-sūkta, one of the latest hymns of the *Rig-veda*, there is a distinct recognition of three classes, Brāhmans, Kshatriyas, and Vaisyas, and these appear more distinctly in the Brāhmaṇa, but no mention of the Sūdras and mixed castes has been found before the work of Manu.

The Rāmāyana and Mahā-bhārata are poems of the heroic age, and though they are full of marvels, they deal more with the actions of mortal men and romantic creations than the might and majesty of the gods. The old deities of the Vedas have retired into the background, and some have disappeared alto-

gether. Indra retains a place of some dignity; but Brahmā, Siva, and Vishnu have, in the Epics, risen to the chief place. Even of these three, the first is comparatively insignificant. His work of creation was over, and if he was ever an object of great adoration, he had ceased to be so. Vishnu and Siva both appear in these poems; and although Vishnu is the god who holds the most prominent place, still there are many passages in which Siva is elevated to the supreme dignity. The Vishnu who, in the *Vedas*, was the friend and companion of Indra and strode over the universe, has become the great deity of preservation, and the terrible and howling Rudra is now Siva, the deity of destruction and renovation. Each of these two gods in his turn contends with and subdues the other; now this, now that, receives the homage of his rival, and each in turn is lauded and honoured as the chief and greatest of gods.

The *Avatāras* or incarnations of Vishnu assume a prominent place in the poems, and still more so in the *Purāṇas*. The first three, the Fish, the Tortoise, and the Boar, have a cosmical character, and are foreshadowed in the hymns of the *Vedas*. The fourth, or Man-lion, seems to belong to a later age, when the worship of Vishnu had become established. The fifth, or Dwarf, whose three strides deprived the *Asuras* of the dominion of heaven and earth, is in its character anterior to the fourth *Avatāra*, and the three strides are attributed to Vishnu in the *Veda*. The fifth, sixth, and seventh, *Parasu-rāma*, *Rāma-chandra*, and *Krishna*, are mortal heroes, whose exploits are celebrated in these poems so fervently as to raise the heroes to the rank of gods. The ninth *Avatāra*, Buddha, is manifestly and avowedly the offspring of the preaching of Buddha; and the tenth, *Kalki*, is yet to come.

When we reach the *Purāṇas* there is found a very different condition of things. The true meaning of the *Vedic* myths is entirely lost, their origin is forgotten, and the signification and composition of many of the mythic names are unknown. Marvelous legends have gathered round the favourite divinities, and many more have been built upon fanciful etymologies of the old names. The simple primitive fancies suggested by the operations of nature have disappeared, and have been supplanted by

the wild imaginings of a more advanced civilisation, but of a more corrupt state of society and religion. The Tri-mūrti or triad of deities has assumed a distinct shape, and while Brahmā has quite fallen into obscurity, Vishnu and Siva have each become supreme in the belief of their respective followers. Vishnu, in his youthful form Krishna, is the object of a sensuous and joyous worship. The gloomy and disgusting worship of Siva, in his terrible forms, has grown side by side with it. The worship of his fierce consort, Devī, has become established, and the foundation has been laid of the obscene and bloody rites afterwards developed in the Tantras.

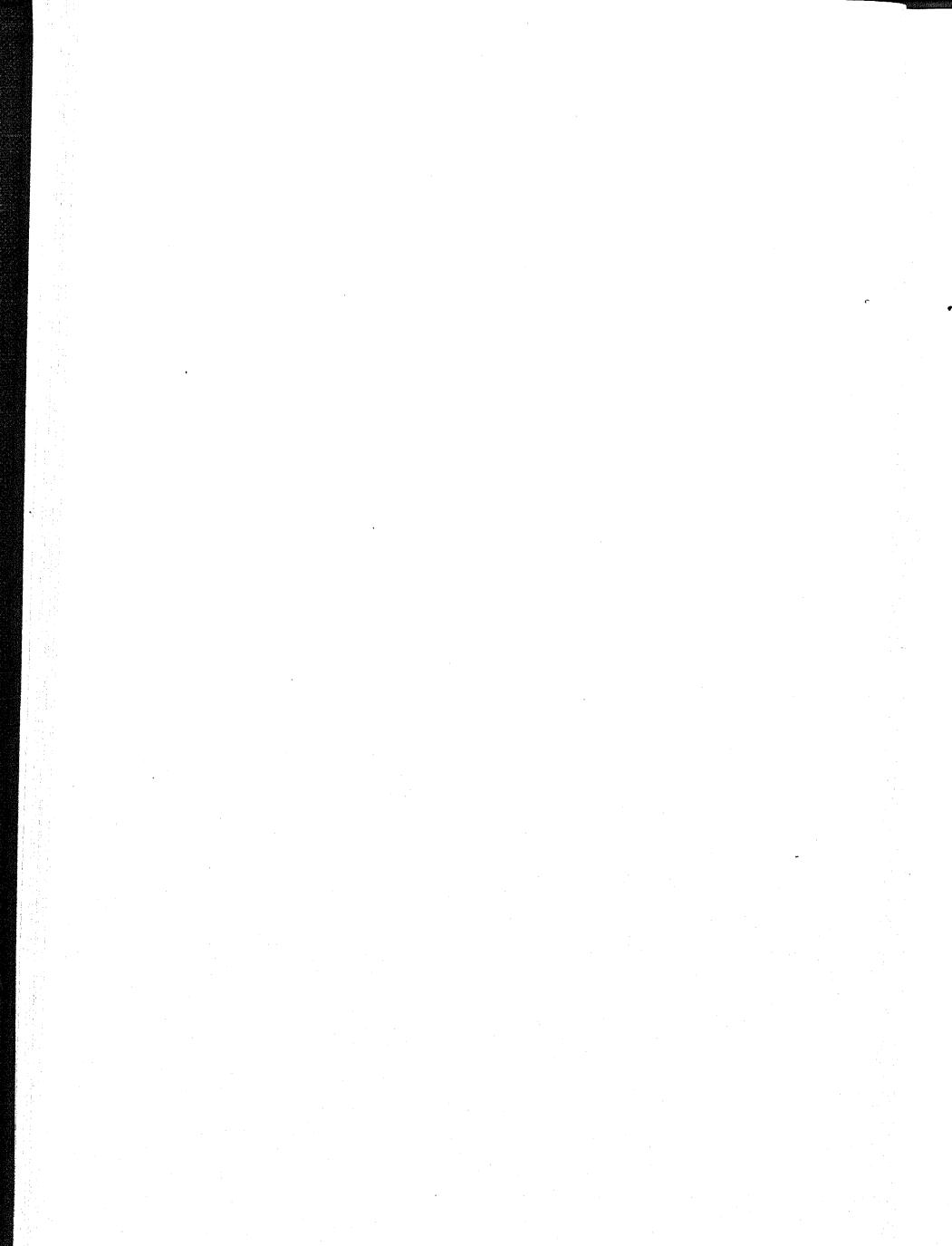
The Veda, in modern Hinduism, is a mere name,—a name of high authority, often invoked and highly reverenced,—but its language is unintelligible, and its gods and rites are things of the past. The modern system is quite at variance with the Vedic writings out of which it grew, and the descendant bears but few marks of resemblance to its remote ancestor.

The Purāṇas and later writings are the great authorities of modern Hinduism; their mythology and legends fill the popular mind and mould its thoughts. The wonderful tales of the great poems also exercise a great influence. The heroes of these poems are heroes still; their exploits, with many embellishments and sectarian additions, are recounted in prose and verse, and the tales of Rāma and the Pāṇḍavas, of Hanumat and Rāvana, are still read and listened to with wonder and delight. A host of legends has grown up around the hero Krishna; they attend him from his cradle to his pyre; but the stories of his infancy and his youth are those which are most popular, and interest all classes, especially women and young people. The mild and gentle Rāma, “the husband of one wife,” pure in thought and noble in action, is in many places held in the highest honour, and the worship paid to him and his faithful wife Sītā is the purest and least degrading of the many forms of Hindu worship.

This later mythology, with its wonders and marvels, and its equally marvellous explanations of them, is the key to modern Hinduism. It is curious to trace its descent, to contrast such legends as are traceable with their simple beginnings in the Vedic hymns, and so to follow the workings of the mind of a

great people through many centuries. Such a survey supplies important and interesting matter for the history of religion, and gives a clear and complete view of the degradation of a mythology. But for the purposes of comparative mythology the Pauranik legends are of trifling importance. The stories of the Epic poems even are of no great value. It may be, as has been maintained, that they "are simply different versions of one and the same story, and that this story has its origin in the phenomena of the natural world and the course of the day and the year;" but still they are of later date, and afford no direct clue for unravelling the mythology of the *Āryan* nations.

The most ancient hymns of the *Rig-veda* are the basis upon which comparative mythology rests, and they have already supplied the means of unfolding the real source and signification of several Greek and Zoroastrian myths. The science is young, and has a wide field before it. Some of its results are beyond doubt, but there are other deductions which have not advanced as yet beyond conjecture and speculation. In the present work some of the more obvious identifications, or proposed identifications, have been mentioned as occasion offered; in a work of reference like this it would be out of place to have done more. The reader who wishes to pursue the study must consult the writings of Max Müller and the "Aryan Mythology" of the Rev. Sir George Cox. In them and in the books to which they refer he will find ample information, and plenty of materials for investigation and comparison.



TRANSLITERATION AND PRONUNCIATION

If this work answers the purpose for which it is intended, it will be used by students who are acquainted with the alphabet in which Sanskrit is written, and by readers to whom that alphabet is unknown. Its system of transliteration ought then to be such as to enable a student to restore any word to its original letters, but the ordinary reader ought not to be embarrassed with unnecessary diacritical points and distinctions. The alphabet of the Sanskrit is represented on the following plan:—

VOWELS.

SHORT.

a as in America.
i „ pin.
u „ put.
r̥ „ rill.

LONG.

ā as in last.
ī „ police.
ū „ rule.
r̥ī „ chagrin.

The vowel *l̥ri* will not be met with.

DIPHTHONGS.

e as in ere or fête.
ai „ aisle.
o „ so.
au as ou in house.

CONSONANTS.

| | | | | | |
|-------------|----|-------|------------|-----------|----------|
| Guttural | k | kh | g | gh | n |
| Palatal | ch | chh | j | jh | n |
| Cerebral | t | th | d | dh | n |
| Dental | t̥ | th̥ | d̥ | dh̥ | n |
| Labial | p | ph | b | bh | m |
| Semi-vowels | y | r | l | v, w | |
| Sibilants | s | sh, s | Aspirate h | Visarga h | Anuswāra |

To the uninitiated Englishman the chief difficulty lies in the short 'a,' the primary inherent vowel of the Sanskrit, pronounced as in the word 'America.' The English alphabet has no distinct letter for this sound, but uses every one of its vowels in turn, and some even of its double vowels to represent it; so it is the 'a' and 'e' in 'servant,' the 'i' in 'bird,' the 'o' in 'word,' the 'u' in 'curd,' the 'y' in 'myrtle,' and the 'ea' in 'heard.' The Sanskrit short 'a' has this sound invariably, and unaffected by any combination of consonants; so Sanskrit 'barn' must be pronounced not as the English 'barn' but as 'burn.' The pronunciation of the other vowels is sufficiently obvious. The vowel 'ri' is represented in italics to distinguish it from the consonants 'r' and 'i.'

Of the consonants, the cerebral letters 't,' 'th,' 'd,' 'dh,' and 'n,' the palatal sibilant 's,' and the visarga 'h,' are represented in italics. Practically these are the only distinctions necessary. The guttural nasal is used only in combination with a guttural letter ('nk' or 'ng'); the palatal nasal is used only with palatals ('nch' and 'nj'), and no other nasal can be combined with these letters. The anuswāra, and the anuswāra only, is used before the sibilants and 'h,' so in 'ns,' 'nsh,' 'ns,' and 'nh,' the nasal is the anuswāra. The letter m before a semi-vowel may be represented either by m or anuswāra. In all these instances the combinations distinctly indicate the proper nasal, and no discriminative sign is necessary.

Of the pronunciation of the nasals it is only necessary to notice the anuswāra. This, with a sibilant, is a simple n, but before h it is like ng or the French n in *bon*; so the Sanskrit *Sinha*, in the modern derivative tongues, is written and pronounced Singh.

The aspirates are simple aspirations of their respective consonants, and make no other change of their sounds; so 'th' is to be pronounced as in the words 'at home,' and 'ph' as in 'up-hill,' never as in 'thine' and in 'physic.' The letter 'g' is always hard as in 'gift.' The palatals are the simple English

sounds of 'ch' and 'j' as in 'church' and 'just.' The cerebrals and the dentals are similar letters, but the former are drawn from the roof of the mouth and the latter from the tips of the teeth. In 'train' and 'drain' we have cerebrals; in 'tin' and 'due' we have dentals, or an approach to them. The ordinary English 't' and 'd' are more cerebral than dental, and the natives of India in transcribing English names use the cerebrals for our 't' and 'd.' The palatal sibilant 's' has a sound intermediate between 's' and 'sh,' resembling the double 'ss' in 'session.' The visarga, the final 'h,' has no distinct enunciation, but it is nevertheless a real letter, and changes in certain positions into 's' and 'r.' Thus the name *Sunahsephas* is sometimes written *Sunassephas*.

[In French the palatal 'ch' is represented by 'tch' and the 'j' by 'dj.' In German the 'ch' is expressed by 'tsch' and the 'j' by 'dsch.' These very awkward combinations have induced Max Müller and others to use an italic 'k' and 'g' instead of them.]

Some words will be found with varying terminations, as 'Hanumat' and 'Hanumān,' 'Sikhandin' and 'Sikhandī.' The explanation of this is that Sanskrit nouns have what is called a crude form or stem independent of case termination, and the nominative case very frequently differs from it. So 'Hanumat' and 'Sikhandin' are crude forms; 'Hanumān' and 'Sikhandī' are their nominative cases. There are other such variations which need not be noticed.

The letters *b* and *v* are often interchanged, so words not found under the one letter should be sought for under the other.

HINDU CLASSICAL DICTIONARY.

ĀBHĀSWARAS. A class of deities, sixty-four in number, of whose nature little is known.

ABHIDHĀNA. A dictionary or vocabulary. There are many such works. One of the oldest of them is the *Abhidhāna ratna-mālā* of Halāyudha Bhatta (circa 7th cent.), and one of the best is the *Abhidhāna Chintā-mani* of Hema-chandra, a Jaina writer of celebrity (13th cent.). The former has been edited by Aufrecht; the latter by Colebrooke and by Böhtlingk and Rieu.

ABHIMĀNĪ. Agni, the eldest son of Brahmā. By his wife Swāhā he had three sons, Pāvaka, Pavamāna, and Suchi. "They had forty-five sons, who, with the original son of Brahmā and his three descendants, constitute the forty-nine fires." See Agni.

ABHIMANYU. Son of Arjuna by his wife Su-bhadrā, and known by the metronymic Saubhadra. He killed Lakshmana, the son of Dur-yodhana, on the second day of the great battle of the Mahā-bhārata, but on the thirteenth day he himself fell fighting heroically against fearful odds. He was very handsome. His wife was Uttara, daughter of the Rāja of Virāta. His son, Parīkshit, succeeded to the throne of Hastināpura.

ABHĪRA, ĀBHĪRA. A cowherd; according to Manu the offspring of a Brāhman by a woman of the Ambashīha or medical tribe. A people located in the north of India along the Indus. There has been a good deal of misapprehension respecting this people. Hindu writers have described them as living in the north and in the west, the quarter varying according to the locality of the writer, and translators have mixed

2 ABHIRĀMA-MANI—ADHYĀTMA RĀMĀYANA.

them up with a neighbouring people, the Sūdras, sometimes called Sūras, with whom they are generally associated, and have called them Sūrabhīras. Their modern representatives are the Ahirs, and perhaps there is something more than identity of locality in their association with the Sūdras. It has been suggested that the country or city of the Abhiras is the *Ophir* of the Bible.

ABHIRĀMA-MANI. A drama in seven acts on the history of Rāma, written by Sundara Misra in 1599 A.D. “The composition possesses little dramatic interest, although it has some literary merit.”—Wilson.

ĀCHĀRA. ‘Rule, custom, usage.’ The rules of practice of castes, orders, or religion. There are many books of rules which have this word for the first member of their titles, as *Āchāra-chandrikā*, ‘moonlight of customs,’ on the customs of the Sūdras; *Āchāradarsa*, ‘looking-glass of customs;’ *Āchāra-dīpa*, ‘lamp of customs,’ &c., &c.

ĀCHĀRYA. A spiritual teacher or guide. A title of Drona, the teacher of the Pāṇdavas.

ACHYUTA. ‘Unfallen;’ a name of Vishnu or Krishna. It has been variously interpreted as signifying “he who does not perish with created things,” in the Mahā-bhārata as “he who is not distinct from final emancipation,” and in the Skanda Purāna as “he who never declines (or varies) from his proper nature.”

ADBHUTA-BRĀHMANĀ. ‘The Brāhmaṇa of miracles. A Brāhmaṇa of the Sāma-veda which treats of auguries and marvels. It has been published by Weber.

ADHARMA. Unrighteousness, vice; personified as a son of Brahmā, and called “the destroyer of all beings.”

ADHIRATHA. A charioteer. The foster-father of Karna, according to some he was king of Anga, and according to others the charioteer of King Dhritarāshṭra; perhaps he was both.

ADHWARYU. A priest whose business it is to recite the prayers of the Yajur-veda.

ADHYĀTMAN. The supreme spirit, the soul of the universe.

ADHYĀTMA RĀMĀYANA. A very popular work, which is considered to be a part of the Brahmāṇda Purāna. It has been printed in India. See Rāmāyana.

ĀDI-PURĀNA. ‘The first Purāna,’ a title generally conceded to the Brahma Purāna.

ADITI ‘Free, unbounded.’ Infinity; the boundless heaven as compared with the finite earth; or, according to M. Müller, “the visible infinite, visible by the naked eye; the endless expanse beyond the earth, beyond the clouds, beyond the sky.” In the *Rig-veda* she is frequently implored “for blessings on children and cattle, for protection and for forgiveness.” Aditi is called Deva-mātri, ‘mother of the gods,’ and is represented as being the mother of Daksha and the daughter of Daksha. On this statement Yāska remarks in the *Nirukta* :—“How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other, have derived their substance from one another.” “Eight sons were born from the body of Aditi; she approached the gods with seven but cast away the eighth, Mārttānda (the sun).” These seven were the Ādityas. In the *Yajur-veda* Aditi is addressed as “Supporter of the sky, sustainer of the earth, sovereign of this world, wife of Vishnu;” but in the *Mahābhārata* and *Rāmāyana*, as well as in the *Purānas*, Vishnu is called the son of Aditi. In the *Vishnu Purāna* she is said to be the daughter of Daksha and wife of Kasyapa, by whom she was mother of Vishnu, in his dwarf incarnation (wherefore he is sometimes called Āditya), and also of Indra, and she is called “the mother of the gods” and “the mother of the world.” Indra acknowledged her as mother, and Vishnu, after receiving the adoration of Aditi, addressed her in these words: “Mother, goddess, do thou show favour unto me and grant me thy blessing.” According to the *Matsya Purāna* a pair of ear-rings was produced at the churning of the ocean, which Indra gave to Aditi, and several of the *Purānas* tell a story of these ear-rings being stolen and carried off to the city of Prāg-jyotisha by the Asura king Naraka, from whence they were brought back and restored to her by Krishna. Devakī, the mother of Krishna, is represented as being a new birth or manifestation of Aditi. See Max Müller’s *Rig Veda*, i. 230; Muir’s *Texts*, iv. 11, v. 35.

ĀDITYA. In the early Vedic times the Ādityas were six, or more frequently seven, celestial deities, of whom Varuna was chief, consequently he was the Āditya. They were sons of Aditi, who had eight sons, but she approached the gods with

seven, having cast away the eighth, Mārtānda (the sun). In after-times the number was increased to twelve, as representing the sun in the twelve months of the year. Āditya is one of the names of the sun. Dr. Muir quotes the following from Professor Roth :—“There (in the highest heaven) dwell and reign those gods who bear in common the name of Ādityas. We must, however, if we would discover their earliest character, abandon the conceptions which in a later age, and even in that of the heroic poems, were entertained regarding these deities. According to this conception they were twelve sun-gods, bearing evident reference to the twelve months. But for the most ancient period we must hold fast the primary signification of their name. They are the inviolable, imperishable, eternal beings. Aditi, eternity, or the eternal, is the element which sustains or is sustained by them . . . The eternal and inviolable element in which the Ādityas dwell, and which forms their essence, is the celestial light. The Ādityas, the gods of this light, do not therefore by any means coincide with any of the forms in which light is manifested in the universe. They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life, which exists, as it were, behind all these phenomena.”

The names of the six Ādityas are Mitra, Aryaman, Bhaga, Varuna, Daksha, and Ansa. Daksha is frequently excluded, and Indra, Savitri (the sun), and Dhātri are added. Those of the twelve Ādityas are variously given, but many of them are names of the sun.

ĀDITYA PURĀNA. One of the eighteen Upa-purāṇas.

AGASTI, AGASTYA. A *Rishi*, the reputed author of several hymns in the *Rig-veda*, and a very celebrated personage in Hindu story. He and Vasishtha are said in the *Rig-veda* to be the offspring of Mitra and Varuna, whose seed fell from them at the sight of Urvāśī; and the commentator Sāyana adds that Agastya was born in a water-jar as “a fish of great lustre,” whence he was called Kalasi-suta, Kumbha-sambhava, and Ghatodbhava. From his parentage he was called Maitrā-varuni and Aurvāsiya; and as he was very small when he was born, not more than a span in length, he was called Māna. Though he is thus associated in his birth with Vasishtha, he is evidently later in date, and he is not one of the Prajāpatis. His name,

Agastya, is derived by a forced etymology from a fable which represents him as having commanded the Vindhya mountains to prostrate themselves before him, through which they lost their primeval altitude; or rather, perhaps, the fable has been invented to account for his name. This miracle has obtained for him the epithet Vindhya-kūta; and he acquired another name, Pitābdhi, or Samudra-chuluka, 'Ocean drinker,' from another fable, according to which he drank up the ocean because it had offended him, and because he wished to help the gods in their wars with the Daityas when the latter had hidden themselves in the waters. He was afterwards made regent of the star Canopus, which bears his name. The Purāṇas represent him as being the son of Pulastya, the sage from whom the Rākshasas sprang. He was one of the narrators of the Brahma Purāṇa and also a writer on medicine.

The Mahā-bhārata relates a legend respecting the creation of his wife. It says that Agastya saw his ancestors suspended by their heels in a pit, and was told by them that they could be rescued only by his begetting a son. Thereupon he formed a girl out of the most graceful parts of different animals and passed her secretly into the palace of the king of Vidarbha. There the child grew up as a daughter of the king, and was demanded in marriage by Agastya. Much against his will the king was constrained to consent, and she became the wife of the sage. She was named Lopā-mudrā, because the animals had been subjected to loss (*lopa*) by her engrossing their distinctive beauties, as the eyes of the deer, &c. She was also called Kausitaki and Vara-pradā. The same poem also tells a story exhibiting his superhuman power, by which he turned King Nahusha into a serpent and afterwards restored him to his proper form. *See* Nahusha.

It is in the Rāmāyaṇa that Agastya makes the most distinguished figure. He dwelt in a hermitage on Mount Kunjara, situated in a most beautiful country to the south of the Vindhya mountains, and was chief of the hermits of the south. He kept the Rākshasas who infested the south under control, so that the country was "only gazed upon and not possessed by them." His power over them is illustrated by a legend which represents him as eating up a Rākshasa named Vātāpi who assumed the form of a ram, and as destroying by a flash of his eye the

Rākshasa's brother, Ilvala, who attempted to avenge him. (*See* Vātāpi.) Rāma in his exile wandered to the hermitage of Agastya with Sītā and Lakshmana. The sage received him with the greatest kindness, and became his friend, adviser, and protector. He gave him the bow of Vishnu; and when Rāma was restored to his kingdom, the sage accompanied him to Ayodhyā.

The name of Agastya holds a great place also in Tamil literature, and he is “venerated in the south as the first teacher of science and literature to the primitive Drāvidian tribes;” so says Dr. Caldwell, who thinks “we shall not greatly err in placing the era of Agastya in the seventh, or at least in the sixth century B.C.” Wilson also had previously testified to the same effect: “The traditions of the south of India ascribe to Agastya a principal share in the formation of the Tamil language and literature, and the general tenor of the legends relating to him denotes his having been instrumental in the introduction of the Hindu religion and literature into the Peninsula.”

AGHĀSURĀ. (Agha the Asura.) An Asura who was Kansa's general. He assumed the form of a vast serpent, and Krishna's companions, the cowherds, entered its mouth, mistaking it for a mountain cavern: but Krishna rescued them.

AGNĀYĀ. Wife of Agni. She is seldom alluded to in the Veda and is not of any importance.

ĀGNEYĀ. Son of Agni, a name of Kārttikeya or Mars; also an appellation of the Muni Agastya and others.

ĀGNEYĀSTRA. ‘The weapon of fire.’ Given by Bharadwāja to Agnivesa, the son of Agni, and by him to Drona. A similar weapon was, according to the Vishnu Purāna, given by the sage Aurva to his pupil King Sagara, and with it “he conquered the tribes of barbarians who had invaded his patrimonial possessions.”

ĀGNEYĀ PURĀNA. *See* Agni Purāna.

AGNI. (Nom. Agnis = Ignis.) Fire, one of the most ancient and most sacred objects of Hindu worship. He appears in three phases—in heaven as the sun, in mid-air as lightning, on earth as ordinary fire. Agni is one of the chief deities of the Vedas, and great numbers of the hymns are addressed to him, more indeed than to any other god. He is one of the three great deities—Agni, Vāyu (or Indra), and Sūrya—who respectively preside over earth, air, and sky, and are all equal in dignity. “He is

considered as the mediator between men and gods, as protector of men and their homes, and as witness of their actions ; hence his invocation at all solemn occasions, at the nuptial ceremony, &c. Fire has ceased to be an object of worship, but is held in honour for the part it performs in sacrifices." Agni is represented as having seven tongues, each of which has a distinct name, for licking up the butter used in sacrifices. He is guardian of the south-east quarter, being one of the eight lokapalas (q.v.), and his region is called Pura-jyotis.

In a celebrated hymn of the *Rig-veda* attributed to Vasishtha, Indra and other gods are called upon to destroy the Kravyâds 'the flesh-eaters,' or Rakshas enemies of the gods. Agni himself is also a Kravyâd, and as such he takes an entirely different character. He is represented under a form as hideous as the beings he is invoked to devour. He sharpens his two iron tusks, puts his enemies into his mouth and swallows them. He heats the edges of his shafts and sends them into the hearts of the Rakshas.

"He appears in the progress of mythological personification as a son of Angiras, as a king of the Pitrîs or Manes, as a Marut, as a grandson of Sandila, as one of the seven sages or *Rishis*, during the reign of Tâmasa the fourth Manu," and as a star. In the Mahâ-bhârata Agni is represented as having exhausted his vigour by devouring too many oblations, and desiring to consume the whole Khândava forest as a means of recruiting his strength. He was prevented by Indra, but having obtained the assistance of Krishna and Arjuna, he baffled Indra and accomplished his object. In the *Vishnu Purâna* he is called Abhimâni, and the eldest son of Brahmâ. His wife was Swâhâ; by her he had three sons, Pâvaka, Pavamâna, and Suchi, and these had forty-five sons; altogether forty-nine persons, identical with the forty-nine fires, which forty-nine fires the Vâyu Purâna endeavours to discriminate. He is described in the Hari-vansa as clothed in black, having smoke for his standard and head-piece, and carrying a flaming javelin. He has four hands, and is borne in a chariot drawn by red horses, and the seven winds are the wheels of his car. He is accompanied by a ram, and sometimes he is represented riding on that animal. The representations of him vary.

The names and epithets of Agni are many—Vahni, Anala, Pâvaka. Vaiswânara, son of Viswânara, the sun; Abja-hasta,

‘lotus in hand ;’ Dhūma-ketu, ‘whose sign is smoke ;’ Hutaśa or Huta-bhuj, ‘devourer of offerings ;’ Suchi or Sukra, ‘the bright ;’ Rohitāswa, ‘having red horses ;’ Chhāga-ratha, ‘ram-rider ;’ Jāta vedas (q.v.); Sapta-jihva, ‘seven-tongued ;’ Tomaradhara, ‘javelin-bearer.’

AGNI-DAGDHAS. Pitrīs, or Manes, who when alive kept up the household flame and presented oblations with fire. Those who did not do so were called *An-agni dagdhas*. See Pitrīs.

AGNI PURĀNA. This Purāna derives its name from its having been communicated originally by Agni, the deity of fire, to the Muni Vasishtha, for the purpose of instructing him in the twofold knowledge of Brahmā. Its contents are variously specified as “sixteen thousand, fifteen thousand, and fourteen thousand stanzas.” This work is devoted to the glorification of Śiva, but its contents are of a very varied and cyclopædical character. It has portions on ritual and mystic worship, cosmical descriptions, chapters on the duties of kings and the art of war, which have the appearance of being extracted from some older work, a chapter on law from the text-book of Yājñawalkya, some chapters on medicine from the Susruta, and some treatises on rhetoric, prosody, and grammar according to the rules of Pingala and Pānini. Its motley contents “exclude it from any legitimate claims to be regarded as a Purāna, and prove that its origin cannot be very remote.” The text of this Purāna is now in course of publication in the *Bibliotheca Indica*, edited by Rājendra Lāl Mitra.

AGNISHWĀTTAS. Pitrīs or Manes of the gods, who when living upon earth did not maintain their domestic fires or offer burnt-sacrifices. According to some authorities they were descendants of Marīchi. They are also identified with the seasons. See Pitrīs.

AGNIVESA. A sage, the son of Agni, and an early writer on medicine.

AHALYA. Wife of the Rishi Gautama, and a very beautiful woman. In the Rāmāyana it is stated that she was the first woman made by Brahmā, and that he gave her to Gautama. She was seduced by Indra, who had to suffer for his adultery. One version of the Rāmāyana represents her as knowing the god and being flattered by his condescension ; but another version states that the god assumed the form of her husband, and

so deceived her. Another story is that Indra secured the help of the moon, who assumed the form of a cock and crowed at midnight. This roused Gautama to his morning's devotions, when Indra went in and took his place. Gautama expelled Ahalyā from his hermitage, and deprived her of her prerogative of being the most beautiful woman in the world, or, according to another statement, he rendered her invisible. She was restored to her natural state by Rāma and reconciled to her husband. This seduction is explained mythically by Kumārila Bhatta as Indra (the sun's) carrying away the shades of night—the name Ahalyā, by a strained etymology, being made to signify 'night.'

AHI. A serpent. A name of Vṛitra, the Vedic demon of drought: but Ahi and Vṛitra are sometimes "distinct, and mean, most probably, differently formed clouds."—Wilson.

AHI-CHHATRA, AHI-KSHETRA. A city mentioned in the Mahā-bhārata as lying north of the Ganges, and as being the capital of Northern Panchāla. It is apparently the Adisadra of Ptolemy, and its remains are visible near Rām-nagar.

AINDRIL. 'Son of Indra.' An appellation of Arjuna.

AIRĀVATA. 'A fine elephant.' An elephant produced at the churning of the ocean, and appropriated by the god Indra. The derivation of this name is referred to the word Irāvat, signifying 'produced from water.' He is guardian of one of the points of the compass. See Loka-pāla.

AITAREYA. The name of a Brāhmaṇa, an Āranyaka, and an Upanishad of the *Rig-veda*. The Brāhmaṇa has been edited and translated by Dr. Haug; the text of the Āranyaka has been published in the *Bibliotheca Indica* by Rājendra Lāla, and there is another edition. The Upanishad has been translated by Dr. Roer in the same series. "The Aitareya Āranyaka consists of five books, each of which is called Āranyaka. The second and third books form a separate Upanishad, and a still further subdivision here takes place, inasmuch as the four last sections of the second book, which are particularly consonant with the doctrines of the Vedānta system, pass as the Aitareyopanishad."—Weber.

AJĀ. 'Unborn.' An epithet applied to many of the gods. A prince of the Solar race, sometimes said to be the son of Raghu, at others the son of Dilipa, son of Raghu. He was the husband chosen at her swayam-vara by Indumati, daughter of the Rāja of Vidarbha, and was the father of Dasaratha and

grandfather of Rāma. The Raghu-vansa relates how on his way to the swayam-vara he was annoyed by a wild elephant and ordered it to be shot. When the elephant was mortally wounded, a beautiful figure issued from it, which declared itself a gandharva who had been transformed into a mad elephant for deriding a holy man. The gandharva was delivered, as it had been foretold to him, by Aja, and he gave the prince some arrows which enabled him to excel in the contest at the swayam-vara. When Dasaratha grew up, Aja ascended to Indra's heaven.

ĀJAGAVA. The 'primitive bow' of Siva, which fell from heaven at the birth of Prīthu.

ĀJĀMILA. A Brāhmaṇ of Kanauj, who married a slave and had children, of whom he was very fond.

ĀJĀTA-SATRU. 'One whose enemy is unborn.' 1. A king of Kāśī, mentioned in the Upanishads, who was very learned, and, although a Kshatriya, instructed the Brāhmaṇ Gārgya-bālāki. 2. A name of Siva. 3. Of Yudhi-shthira. 4. A king of Mathurā who reigned in the time of Buddha.

ĀJAYA-PĀLA. Author of a Sanskrit vocabulary of some repute.

ĀJIGARTTA. A Brāhmaṇ *Rishi* who sold his son *Sunah-sphas* to be a sacrifice.

ĀJITA. 'Unconquered.' A title given to Vishnu, Siva, and many others. There were classes of gods bearing this name in several Manwantaras.

ĀKRŪRA. A Yādava and uncle of Krishna. He was son of *Swa-phalka* and *Gāndini*. It was he who took Krishna and Rāma to Mathurā when the former broke the great bow. He is chiefly noted as being the holder of the Syamantaka gem.

ĀKSHA. The eldest son of Rāvana, slain by Hanumān. Also a name of Garuda.

ĀKSHAMĀLĀ. A name of Arundhati (q.v.).

ĀKULI. An Asura priest. *See* Kilātakuli.

ĀKŪPĀRA. A tortoise or turtle. The tortoise on which the earth rests.

ĀKŪTI. A daughter of Manu *Swāyambhuva* and *Sata-rūpā*, whom he gave to the patriarch Ruchi. She bore twins, Yajna and Dakshinā, who became husband and wife and had twelve sons, the deities called Yāmas.

ĀLAKĀ. The capital of Kuvera and the abode of the

gandharvas on Mount Meru. It is also called Vasu-dhārā, Vasu-sthālī, and Prabhā.

ALAKA-NANDĀ. One of the four branches of the river Gangā, which flows south to the country of Bhārata. This is said by the Vaishnavas to be the terrestrial Gangā which Siva received upon his head.

ALAMBUSHĀ. A great Rākshasa worsted by Sātyaki in the great war of the Mahā-bhārata, and finally killed by Ghatotkacha. He is said to be a son of *Rishyasringa*.

ALĀYUDHA. A Rākshasa killed after a fierce combat by Ghatotkacha in the war of the Mahā-bhārata (*Fauche*, ix. 278).

AMARA-KANTAKA. ‘Peak of the immortals.’ A place of pilgrimage in the table-land east of the Vindhya.

AMARA-KOSHA. This title may be read in two ways—‘the immortal vocabulary,’ or, more appropriately, ‘the vocabulary of Amara or Amara Sinha.’ ‘The oldest vocabulary hitherto known, and one of the most celebrated vocabularies of the classical Sanskrit.’ It has been the subject of a great number of commentaries. The text has been often printed. There is an edition published in India with an English interpretation and annotations by Colebrooke, and the text with a French translation has been printed by Deslongchamps.

AMARA SINHA. The author of the vocabulary called Amara-kosha. He was one of the nine gems of the court of Vikrama. (*See Nava-ratna*.) Wilson inclines to place him in the first century B.C. Lassen places him about the middle of the third century A.D., and others incline to bring him down later.

AMARĀVATĪ. The capital of Indra’s heaven, renowned for its greatness and splendour. It is situated somewhere in the vicinity of Meru. It is sometimes called Deva-pura, ‘city of the gods,’ and Pūsha-bhāsā, ‘sun-splendour.’

AMARESWARA. ‘Lord of the immortals.’ A title of Vishnu, Siva, and Indra. Name of one of the twelve great *lingas*. *See Linga*.

AMARU-SATAKA. A poem consisting of a hundred stanzas written by a king named Amaru, but by some attributed to the philosopher Sankara, who assumed the dead form of that king for the purpose of conversing with his widow. The verses are of an erotic character, but, like many others of the same kind, a religious or philosophical interpretation has been found for them.

There is a translation in French by Apudy with the text, and a translation in German by Rückert.

AMBA. 'Mother.' 1. A name of Durgā. 2. The eldest daughter of a king of Kāśī. She and her sisters Ambikā and Ambālikā were carried off by Bhishma to be the wives of Vichitra-vīrya. Ambā had been previously betrothed to a Rāja of Salwa, and Bhishma sent her to him, but the Rāja rejected her because she had been in another man's house. She retired to the forest and engaged in devotion to obtain revenge of Bhishma. Siva favoured her, and promised her the desired vengeance in another birth. Then she ascended the pile and was born again as Sikhandin, who slew Bhishma.

AMBĀLIKĀ. The younger widow of Vichitra-vīrya and mother of Pāndu by Vyāsa. *See* Mahā-bhārata.

AMBARĪSHA. 1. A king of Ayodhyā, twenty-eighth in descent from Ikshwāku. (*See* Sunahsephas.) 2. An appellation of Siva. 3. Name of one of the eighteen hells.

AMBASHTHA. A military people inhabiting a country of the same name in the middle of the Panjāb; probably the 'Αμβάστα of Ptolemy. 2. The medical tribe in Manu.

AMBIKĀ. 1. A sister of Rudra, but in later times identified with Umā. 2. Elder widow of Vichitra-vīrya and mother of Dhrita-rāshtra by Vyāsa. *See* Mahā-bhārata.

AMBIKEYA. A metronymic applicable to Ganesa, Skanda, and Dhrita-rāshtra.

ĀMNĀYA. Sacred tradition. The Vedas in the aggregate.

AMRITA. 'Immortal.' A god. The water of life. The term was known to the Vedas, and seems to have been applied to various things offered in sacrifice, but more especially to the Soma juice. It is also called Nir-jara and Piyüsha. In later times it was the water of life produced at the churning of the ocean by the gods and demons, the legend of which is told with some variations in the Rāmāyana, the Mahā-bhārata, and the Purānas. The gods, feeling their weakness, having been worsted by the demons, and being, according to one authority, under the ban of a holy sage, repaired to Vishnu, beseeching him for renewed vigour and the gift of immortality. He directed them to churn the ocean for the Amrita and other precious things which had been lost. The story as told in the Vishnu Purāna has been rendered into verse by Professor Williams thus:—

* The gods addressed the mighty Vishnu thus—
 ‘Conquered in battle by the evil demons,
 We fly to thee for succour, soul of all ;
 Pity, and by thy might deliver us !’
 Hari, the lord, creator of the world,
 Thus by the gods implored, all graciously
 Replied—‘Your strength shall be restored, ye gods :
 Only accomplish what I now command.
 Unite yourselves in peaceful combination
 With these your foes ; collect all plants and herbs
 Of diverse kinds from every quarter ; cast them
 Into the sea of milk ; take Mandara,
 The mountain, for a churning stick, and Vāsuki,
 The serpent, for a rope ; together churn
 The ocean to produce the beverage—
 Source of all strength and immortality—
 Then reckon on my aid ; I will take care
 Your foes shall share your toil, but not partake
 In its reward, or drink th’ immortal draught.’
 Thus by the god of gods advised, the host
 United in alliance with the demons.
 Straightway they gathered various herbs and cast them
 Into the waters, then they took the mountain
 To serve as churning-staff, and next the snake
 To serve as cord, and in the ocean’s midst
 Hari himself, present in tortoise-form,
 Became a pivot for the churning-staff.
 Then did they churn the sea of milk ; and first
 Out of the waters rose the sacred Cow,
 God-worshipped Surabhi, eternal fountain
 Of milk and offerings of butter ; next,
 While holy Siddhas wondered at the sight,
 With eyes all rolling, Vāruni uprose,
 Goddess of wine. Then from the whirlpool sprang
 Fair Pārijāta, tree of Paradise, delight
 Of heavenly maidens, with its fragrant blossoms
 Perfuming the whole world. Th’ Apsarasas,
 Troop of celestial nymphs, matchless in grace,
 Perfect in loveliness, were next produced.
 Then from the sea uprose the cool-rayed moon,
 Which Mahā-deva seized ; terrific poison
 Next issued from the waters ; this the snake-gods
 Claimed as their own. Then, seated on a lotus,
 Beauty’s bright goddess, peerless Śrī, arose
 Out of the waves ; and with her, robed in white,
 Came forth Dhanwantari, the gods’ physician.

High in his hand he bore the cup of nectar—
 Life-giving draught—longed for by gods and demons.
 Then had the demons forcibly borne off
 The cup, and drained the precious beverage,
 Had not the mighty Vishnu interposed.
 Bewildering them, he gave it to the gods ;
 Whereat, incensed, the demon troops assailed
 The host of heaven, but they with strength renewed,
 Quaffing the draught, struck down their foes, who fell
 Headlong through space to lowest depths of hell ! ”

There is an elaborate article on the subject in Goldstücker's *Dictionary*. In after-times, Vishnu's bird Garuda is said to have stolen the Amrita, but it was recovered by Indra.

ANĀDHRIŚTI. A son of Ugrasena and general of the Yādavas.

ĀNAKA-DUNDUBHI. ‘Drums.’ A name of Vasu-deva, who was so called because the drums of heaven resounded at his birth.

ĀNANDA. ‘Joy, happiness.’ An appellation of Siva, also of Bala-rāma.

ĀNANDA GIRI. A follower of Sankarāchārya, and a teacher and expositor of his doctrines. He was the author of a *Sankara-vijaya*, and lived about the tenth century.

ĀNANDA-LAHARI. ‘The wave of joy.’ A poem attributed to Sankarāchārya. It is a hymn of praise addressed to Pārvatī, consort of Siva, mixed up with mystical doctrine. It has been translated into French by Troyer as *L'Onde de Beatitude*.

ANANGA. ‘The bodiless.’ A name of Kāma, god of love.

ANANTA. ‘The infinite.’ A name of the serpent Sesha. The term is also applied to Vishnu and other deities.

ANARANYA. A descendant of Ikshwāku and king of Ayodhyā. According to the Rāmāyana, many kings submitted to Rāvana without fighting, but when Anaranya was summoned to fight or submit, he preferred to fight. His army was overcome and he was thrown from his chariot. Rāvana triumphed over his prostrate foe, who retorted that he had been beaten by fate, not by Rāvana, and predicted the death of Rāvana at the hands of Rāma, a descendant of Anaranya.

ANARGHA RĀGHAVA. A drama in seven acts by Murāri Misra, possibly written in the thirteenth or fourteenth century. Rāghava or Rāma is the hero of the piece. “ It has no dramatic merit, being deficient in character, action, situation, and interest,

As a poem it presents occasionally poetic thoughts, but they are very few, and are lost amid pages of flat commonplace, quaint conceit, hyperbolical extravagance, and obscure mythology."—Wilson. It is also called, after its author, Murāri Nāṭaka.

AN-ĀRYA. 'Unworthy, vile.' People who were not Āryans, barbarians of other races and religion.

ANASŪYĀ. 'Charity.' Wife of the *Rishi* Atri. In the Rāmāyana she appears living with her husband in a hermitage in the forest south of Chitra-kūta. She was very pious and given to austere devotion, through which she had obtained miraculous powers. When Sītā visited her and her husband, she was very attentive and kind, and gave Sītā an ointment which was to keep her beautiful for ever. She was mother of the irascible sage Durvāsas. A friend of Sakuntalā.

ANDHAKA. 1. A demon, son of Kasyapa and Diti, with a thousand arms and heads, two thousand eyes and feet, and called Andhaka because he walked like a blind man, although he saw very well. He was slain by Siva when he attempted to carry off the Pārijāta tree from Swarga. From this feat Siva obtained the appellation Andhaka-ripu, 'foe of Andhaka.' 2. A grandson of Kroshtri and son of Yudhājīt, of the Yādava race, who, together with his brother Vrishni, is the ancestor of the celebrated family of Andhaka-Vrishnis. 3. The name was borne by many others of less note.

ANDHRA, ĀNDHRA. Name of a country and people in the south of India, the country of Telingana. It was the seat of a powerful dynasty, and the people were known to Pliny as *gens Andaræ*.

ANDHRA-BHRITYA. A dynasty of kings that reigned in Magadha somewhere about the beginning of the Christian era. The name seems to indicate that its founder was a native of Andhra, now Telingana.

ANGA. 1. The country of Bengal proper about Bhāgalpur. Its capital was Champā, or Champā-purī. (See Anu.) 2. A supplement to the Vedas. See Vedāṅga.

ANGADA. 1. Son of Lakshmana and king of Āngadi, capital of a country near the Himālaya. 2. Son of Gada (brother of Krishna) by Vrīhatī. 3. Son of Bāli, the monkey king of Kish-kindhyā. He was protected by Rāma and fought on his side against Rāvana.

ANGIRAS. A *Rishi* to whom many hymns of the *Rig-veda* are attributed. He was one of the seven *Maharshis* or great *Rishis*, and also one of the ten *Prajāpatis* or progenitors of mankind. In later times *Angiras* was one of the inspired lawgivers, and also a writer on astronomy. As an astronomical personification he is *Bṛihaspati*, the regent of the planet Jupiter, or the planet itself. He was also called "the priest of the gods," and "the lord of sacrifice." There is much ambiguity about the name. It comes from the same root as *agni*, 'fire,' and resembles that word in sound. This may be the reason why the name *Angiras* is used as an epithet or synonyme of *Agni*. The name is also employed as an epithet for the father of *Agni*, and it is found more especially connected with the hymns addressed to *Agni*, *Indra*, and the luminous deities. According to one statement, *Angiras* was the son of *Uru* by *Āgneyī*, the daughter of *Agni*, although, as above stated, the name is sometimes given to the father of *Agni*. Another account represents that he was born from the mouth of *Brahmā*. His wives were *Smṛiti*, 'memory,' daughter of *Daksha*; *Sraddhā*, 'faith,' daughter of *Kardama*; and *Swadhā* 'oblation,' and *Satī*, 'truth,' two other daughters of *Daksha*. His daughters were the *Richas* or *Vaidik* hymns, and his sons were the *Manes* called *Havishmats*. But he had other sons and daughters, and among the former were *Utathya*, *Bṛihaspati*, and *Mārkandeya*. According to the *Bhāgavata Purāna* "he begot sons possessing Brahmanical glory on the wife of *Rathī-tara*, a *Kshatriya* who was childless, and these persons were afterwards called descendants of *Angiras*."

ANGIRASAS, ANGIRASES. Descendants of *Angiras*. "They share in the nature of the legends attributed to *Angiras*. *Angiras* being the father of *Agni*, they are considered as descendants of *Agni* himself, who is also called the first of the *Angirasas*. Like *Angiras*, they occur in hymns addressed to the luminous deities, and, at a later period, they become for the most part personifications of light, of luminous bodies, of divisions of time, of celestial phenomena, and fires adapted to peculiar occasions, as the full and change of the moon, or to particular rites, as the *Aswa-medha*, *Rāja-sūya*, &c."—*Goldstücker*. In the *Satapatha Brāhmaṇa* they and the *Ādityas* are said to have descended from *Prajāpati*, and that "they strove together for the priority in ascending to heaven."

Some descendants of Angiras by the Kshatriya wife of a childless king are mentioned in the Purānas as two tribes of Angirasas who were Brāhmans as well as Kshatriyas.

The hymns of the Atharva-veda are called Angirasas, and the descendants of Angiras were specially charged with the protection of sacrifices performed in accordance with the Atharva-veda. From this cause, or from their being associated with the descendants of Atharvan, they were called distinctively Atharvāngirasas.

ĀNGIRASAS. A class of Pitrīs (q.v.).

ANILA. 'The wind.' See Vāyu.

ANILAS. A gana or class of deities, forty-nine in number, connected with Anila, the wind.

ANIMISHA. 'Who does not wink.' A general epithet of all gods.

ANIRUDDHA. 'Uncontrolled.' Son of Pradyumna and grandson of Krishna. He married his cousin, Su-bhadrā. A Daitya princess named Ushā, daughter of Bāna, fell in love with him, and had him brought by magic influence to her apartments in her father's city of Sonita-pura. Bāna sent some guards to seize him, but the valiant youth, taking an iron club, slew his assailants. Bāna then brought his magic powers to bear and secured him. On discovering whither Aniruddha had been carried, Krishna, Bala-rāma, and Pradyumna went to rescue him. A great battle was fought; Bāna was aided by Siva and by Skanda, god of war, the former of whom was overcome by Krishna, and the latter was wounded by Garuda and Pradyumna. Bāna was defeated, but his life was spared at the intercession of Siva, and Aniruddha was carried home to Dwārakā with Ushā as his wife. He is also called Jhashānka and Ushā-pati. He had a son named Vajra.

ANJANA. 1. The elephant of the west or south-west quarter.
2. A serpent with many heads descended from Kadru.

ANJANĀ. Mother of Hanumat by Vāyu, god of the wind.

ANNA-PŪRNA. 'Full of food.' A form of Durgā, worshipped for her power of giving food. Cf. the Roman *Anna Perenna*.

ANSUMAT, ANSUMĀN. Son of Asamanjas and grandson of Sagara. He brought back to earth the horse which had been carried off from Sagara's Aswa-medha sacrifice, and he discovered the remains of that king's sixty thousand sons, who had been killed by the fire of the wrath of Kapila.

ANTAKA. 'The ender.' A name of Yama, judge of the dead.

ANTARÍKSHA. The atmosphere or firmament between heaven and earth, the sphere of the Gandharvas, Apsarases, and Yakshas.

ANTARVEDĪ. The Doāb or country between the Ganges and the Jumna.

ANU. Son of King Yayāti by his wife Sarmishhā, a Daitya princess. He refused to exchange his youthful vigour for the curse of decrepitude passed upon his father, and in consequence his father cursed him that his posterity should not possess dominion. Notwithstanding this, he had a long series of descendants, and among them were Anga, Banga, Kalinga, &c., who gave their names to the countries they dwelt in.

ANUKRAMANI, ANUKRAMANIKĀ. An index or table of contents, particularly of a Veda. The Anukramanis of the Vedas follow the order of each Sanhitā, and assign a poet, a metre, and a deity to each hymn or prayer. There are several extant.

ANUMATI. The moon on its fifteenth day, when just short of its full. In this stage it is personified and worshipped as a goddess.

ANUSARA. A Rākshasa or other demon.

ANUVINDA. A king of Ujjayini. *See* Vinda.

APARĀNTA. 'On the western border.' A country which is named in the *Vishnu Purāna* in association with countries in the north; and the *Vāyu Purāna* reads the name as Aparita, which Wilson says is a northern nation. The *Hari-vansa*, however, mentions it as "a country conquered by Parasu-rāma from the ocean," and upon this the translator Langlois observes: "Tradition records that Parasu-rāma besought Varuna, god of the sea, to grant him a land which he might bestow upon the Brāhmans in expiation of the blood of the Kshatriyas. Varuna withdrew his waves from the heights of Gokarna (near Mangalore) down to Cape Comorin" (*As. Researches*, v 1). This agrees with the traditions concerning Parasu-rāma and Malabar, but it is not at all clear how a gift of territory to Brāhmans could expiate the slaughter of the Kshatriyas by a Brahman and in behalf of Brāhmans.

APARNA. According to the *Hari-vansa*, the eldest daughter of Himavat and Menā. She and her two sisters, Eka-parṇī and

Eka-pātalā, gave themselves up to austerity and practised extraordinary abstinence; but while her sisters lived, as their names denote, upon one leaf or on one pātalā (*Bignonia*) respectively, Aparnā managed to subsist upon nothing, and even lived without a leaf (*a-parṇā*). This so distressed her mother that she cried out in deprecation, 'U-mā,' 'Oh, don't.' Aparnā thus became the beautiful Umā, the wife of Siva.

ĀPASTAMBA. An ancient writer on ritual and law, author of Sūtras connected with the Black Yajur-veda and of a Dharma-sāstra. He is often quoted in law-books. Two recensions of the Taittiriya Sanhitā are ascribed to him or his school. The Sūtras have been translated by Bühler, and are being reprinted in the *Sacred Books of the East* by Max Müller.

ĀPAVA. 'Who sports in the waters.' A name of the same import as Nārāyana, and having a similar though not an identical application. According to the Brahma Purāna and the Hari-vansa, Āpava performed the office of the creator Brahmā, and divided himself into two parts, male and female, the former begetting offspring upon the latter. The result was the production of Vishnu, who created Virāj, who brought the first man into the world. According to the Mahā-bhārata, Āpava is a name of the Prajāpati Vasishtha. The name of Āpava is of late introduction and has been vaguely used. Wilson says: "According to the commentator, the first stage was the creation of Āpava or Vasishtha or Virāj by Vishnu, through the agency of Brahmā, and the next was that of the creation of Manu by Virāj."

APSARAS. The Apsarases are the celebrated nymphs of Indra's heaven. The name, which signifies 'moving in the water,' has some analogy to that of Aphrodite. They are not prominent in the Vedas, but Urvāsi and a few others are mentioned. In Manu they are said to be the creations of the seven Manus. In the epic poems they become prominent, and the Rāmāyana and the Purānas attribute their origin to the churning of the ocean. (See *Amrita*.) It is said that when they came forth from the waters neither the gods nor the Asuras would have them for wives, so they became common to all. They have the appellations of Surānganās, 'wives of the gods,' and Sumad-ātmajās, 'daughters of pleasure.'

"Then from the agitated deep up sprung
The legion of Apsarases, so named

That to the watery element they owed
 Their being. Myriads were they born, and all
 in vesture heavenly clad, and heavenly gems :
 Yet more divine their native semblance, rich
 With all the gifts of grace, of youth and beauty.
 A train innumerable followed ; yet thus fair,
 Nor god nor demon sought their wedded love :
 Thus Rāghava ! they still remain—their charms
 The common treasure of the host of heaven."

—(*Rāmāyana*) WILSON.

In the Purānas various ganās or classes of them are mentioned with distinctive names. The Vāyu Purāna enumerates fourteen, the Hari-vansa seven classes. They are again distinguished as being *daivika*, 'divine,' or *laukika*, 'worldly.' The former are said to be ten in number and the latter thirty-four, and these are the heavenly charmers who fascinated heroes, as Urvāsi, and allured austere sages from their devotions and penances, as Menakā and Rambhā. The Kāsi-khanda says "there are thirty-five millions of them, but only one thousand and sixty are the principal." The Apsarases, then, are fairylike beings, beautiful and voluptuous. They are the wives or the mistresses of the Gandharvas, and are not prudish in the dispensation of their favours. Their amours on earth have been numerous, and they are the rewards in Indra's paradise held out to heroes who fall in battle. They have the power of changing their forms; they are fond of dice, and give luck to whom they favour. In the Atharva-veda they are not so amiable; they are supposed to produce madness (love's madness !), and so there are charms and incantations for use against them. There is a long and exhaustive article on the Apsarases in Goldsticker's *Dictionary*, from which much of the above has been adapted. As regards their origin he makes the following speculative observations :—"Originally these divinities seem to have been personifications of the vapours which are attracted by the sun and form into mist or clouds; their character may be thus interpreted in the few hymns of the *Rig-veda* where mention is made of them. At a subsequent period . . . (their attributes expanding with those of their associates the Gandharvas), they became divinities which represent phenomena or objects both of a physical and ethical kind closely associated with that life" (the elementary life of heaven).

ĀRANYAKA. 'Belonging to the forest.' Certain religious

and philosophical writings which expound the mystical sense of the ceremonies, discuss the nature of God, &c. They are attached to the Brāhmaṇas, and intended for study in the forest by Brāhmaṇs who have retired from the distractions of the world. There are four of them extant: 1. Brihad; 2. Taittiriya; 3. Aitareya; and 4 Kaushitaki Āranyaka. The Āranyakas are closely connected with the Upanishads, and the names are occasionally used interchangeably: thus the Brihad is called indifferently Brihad Āranyaka or Brihad Āranyaka Upanishad; it is attached to the Satapatha Brāhmaṇa. The Aitareya Upanishad is a part of the Aitareya Brāhmaṇa, and the Kaushitaki Āranyaka consists of three chapters, of which the third is the Kaushitaki Upanishad. “Traces of modern ideas (says Max Müller) are not wanting in the Āranyakas, and the very fact that they are destined for a class of men who had retired from the world in order to give themselves up to the contemplation of the highest problems, shows an advanced and already declining and decaying society, not unlike the monastic age of the Christian world.” “In one sense the Āranyakas are old, for they reflect the very dawn of thought; in another they are modern, for they speak of that dawn with all the experience of a past day. There are passages in these works unequalled in any language for grandeur, boldness, and simplicity. These passages are the relics of a better age. But the generation which became the chronicler of those Titanic wars of thought was a small race; they were dwarfs, measuring the footsteps of departed giants.”

ARANYĀNĪ In the *Rig-veda*, the goddess of woods and forests.

ARBUDA. Mount Ābu. Name of the people living in the vicinity of that mountain.

ARBUDA. ‘A serpent.’ Name of an Asura slain by Indra.

ARDHA-NĀRĪ ‘Half-woman.’ A form in which Siva is represented as half-male and half-female, typifying the male and female energies. There are several stories accounting for this form. It is called also Ardhanārīsa and Parāngada.

ARISHTA. A Daitya, and son of Bali, who attacked Krishna in the form of a savage bull, and was slain by him.

ARJUNA. ‘White.’ The name of the third Pāṇḍu prince. All the five brothers were of divine paternity, and Arjuna’s father was Indra, hence he is called Aindri. A brave warrior,

high-minded, generous, upright, and handsome, the most prominent and the most amiable and interesting of the five brothers. He was taught the use of arms by Drona, and was his favourite pupil. By his skill in arms he won Draupadi at her Swayamvara. For an involuntary transgression he imposed upon himself twelve years' exile from his family, and during that time he visited Parasu-rāma, who gave him instruction in the use of arms. He at this period formed a connection with Ulūpi, a Nāga princess, and by her had a son named Irāvat. He also married Chitrāngadā, the daughter of the king of Mazipura, by whom he had a son named Babbhu-vāhana. He visited Krishna at Dwārakā, and there he married Su-bhadrā, the sister of Krishna. (See Su-bhadrā.) By her he had a son named Abhimanyu. Afterwards he obtained the bow Gāndīva from the god Āgni, with which to fight against Indra, and he assisted Āgni in burning the Khāndava forest. When Yudhi-shhira lost the kingdom by gambling, and the five brothers went into exile for thirteen years, Arjuna proceeded on a pilgrimage to the Himālayas to propitiate the gods, and to obtain from them celestial weapons for use in the contemplated war against the Kauravas. There he fought with Siva, who appeared in the guise of a Kirāta or mountaineer; but Arjuna, having found out the true character of his adversary, worshipped him, and Siva gave him the pāsupata, one of his most powerful weapons. Indra, Varuna, Yama, and Kuvera came to him, and also presented him with their own peculiar weapons. Indra, his father, carried him in his car to his heaven and to his capital Amarāvatī, where Arjuna spent some years in the practice of arms. Indra sent him against the Daityas of the sea, whom he vanquished, and then returned victorious to Indra, who "presented him with a chain of gold and a diadem, and with a war-shell which sounded like thunder." In the thirteenth year of exile he entered the service of Rāja Virāta, disguised as a eunuch, and acted as music and dancing master, but in the end he took a leading part in defeating the king's enemies, the king of Trigarta and the Kaurava princes, many of whose leading warriors he vanquished in single combat. Preparations for the great struggle with the Kauravas now began. Arjuna obtained the personal assistance of Krishna, who acted as his charioteer, and, before the great battle began, related to him the Bhagavad-gītā. On

the tenth day of the battle he mortally wounded Bhīshma, on the twelfth he defeated Susarman and his four brothers, on the fourteenth he killed Jayadratha; on the seventeenth, he was so stung by some reproaches of his brother, Yudhi-shthira, that he would have killed him had not Krishna interposed. On the same day he fought with Karna, who had made a vow to slay him. He was near being vanquished when an accident to Karna's chariot gave Arjuna the opportunity of killing him. After the defeat of the Kauravas, Aswathāman, son of Drona, and two others, who were the sole survivors, made a night attack on the camp of the Pandavas, and murdered their children. Arjuna pursued Aswathāman, and made him give up the precious jewel which he wore upon his head as an amulet. When the horse intended for Yudhi-shthira's Aswa-medha sacrifice was let loose, Arjuna, with his army, followed it through many cities and countries, and fought with many Rājas. He entered the country of Trigarta, and had to fight his way through. He fought also against Vajradatta, who had a famous elephant, and against the Saindhavas. At the city of Manipura he fought with his own son, Babhrū-vāhana, and was killed; but he was restored to life by a Nāga charm supplied by his wife Ulūpi. Afterwards he penetrated into the Dakshina or south country, and fought with the Nishādas and Drāvidians: then went westwards to Gujarāt, and finally conducted the horse back to Hastināpura, where the great sacrifice was performed. He was subsequently called to Dwārakā by Krishna amid the internecine struggles of the Yādavas, and there he performed the funeral ceremonies of Vasudeva and of Krishna. Soon after this he retired from the world to the Himālayas. (See Mahā-bhārata.) He had a son named Irāvat by the serpent nymph Ulūpi; Babhru-vāhana, by the daughter of the king of Manipura, became king of that country; Abhimanyu, born of his wife Su-bhadrā, was killed in the great battle, but the kingdom of Hastināpura descended to his son Parikshit. Arjuna has many appellations: Bibhatsu, Guḍā-kesa, Dhananjaya, Jishnu, Kiriṭin, Pāka-sāsani, Phālguna, Savya-sāchin, Sweta-vāhana, and Pārtha.

ARJUNA. Son of Krita-vīrya, king of the Haihayas. He is better known under his patronymic Kārta-vīrya (q.v.).

ARTHA-SĀSTRA. The useful arts. Mechanical science.

ARUNA. 'Red, rosy.' The dawn, personified as the charioteer

of the sun. This is of later origin than the Vedic Ushas (q.v.). He is said to be the son of Kasyapa and Kadru. He is also called Rumra, 'tawny,' and by two epithets of which the meaning is not obvious, An-uru, 'thighless,' and Āsmana, 'stony.'

ARUNDHATI. The morning star, personified as the wife of the *Rishi* Vasishtha, and a model of conjugal excellence.

ARUSHA, ARUSHI. 'Red.' 'A red horse.' In the *Rig-veda* the red horses or mares of the sun or of fire. The rising sun.

ARVAN, ARVĀ. 'A horse.' One of the horses of the moon. A fabulous animal, half-horse, half-bird, on which the Daityas are supposed to ride.

ARVĀVASU. *See* Raibhya.

ĀRYA, ĀRYAN. 'Loyal, faithful.' The name of the immigrant race from which all that is Hindu originated. The name by which the people of the *Rig-veda* "called men of their own stock and religion, in contradistinction to the Dasyus (or Dasas), a term by which we either understand hostile demons or the rude aboriginal tribes" of India, who were *An-āryas*.

ĀRYA-BHATA. The earliest known Hindu writer on algebra, and, according to Colebrooke, "if not the inventor, the improver of that analysis," which has made but little advance in India since. He was born, according to his own account, at Kusuma-pura (Patna), in A.D. 476, and composed his first astronomical work at the early age of twenty-three. His larger work, the *Ārya Siddhānta*, was produced at a riper age. He is probably the Andubaricus (*Ardubaricus?*) of the *Chronichon Paschale*, and the Arjabahr of the Arabs. Two of his works, the *Dasāgīti-sūtra* and *Āryāśatasata*, have been edited by Kern under the title of *Āryabhaṭya*. *See* Whitney in *Jour. Amer. Or. Society* for 1860, Dr. Bhau Dājī in *J. R. A. S.* for 1865, and Barth in *Revue Critique* for 1875. There is another and later astronomer of the same name, distinguished as *Laghu Ārya-bhata*, i.e., *Ārya-bhata* the Less.

ARYAMAN. 'A bosom friend.' 1. Chief of the Pitrīs. 2. One of the Ādityas. 3. One of the Viswe-devas.

ĀRYA SIDDHĀNTA. The system of astronomy founded by Ārya-bhata in his work bearing this name.

ĀRYĀVARTA. 'The land of the Āryas.' The tract between the *Himālaya* and the *Vindhya* ranges, from the eastern to the western sea.—*Manu*.

ASAMANJAS. Son of Sagara and Kesinī. He was a wild and wicked young man, and was abandoned by his father, but he succeeded him as king, and, according to the Hari-vansa, he was afterwards famous for valour under the name of Panchajana.

ĀSANGA. Author of some verses in the *Rig-veda*. He was son of Playoga, but was changed into a woman by the curse of the gods. He recovered his male form by repentance and the favour of the Rishi Medhātithi, to whom he gave abundant wealth, and addressed the verses preserved in the *Veda*.

ĀSARA. A Rākshasa or other demon.

ASHTAVAKRA. A Brāhman, the son of Kahoda, whose story is told in the *Mahā-bhārata*. Kahoda married a daughter of his preceptor, Uddālaka, but he was so devoted to study that he neglected his wife. When she was far advanced in her pregnancy, the unborn son was provoked at his father's neglect of her, and rebuked him for it. Kahoda was angry at the child's impertinence, and condemned him to be born crooked; so he came forth with his eight (ashta) limbs crooked (*vakra*); hence his name. Kahoda went to a great sacrifice at the court of Janaka, king of Mithilā. There was present there a great Buddhist sage, who challenged disputations, upon the understanding that whoever was overcome in argument should be thrown into the river. This was the fate of many, and among them of Kahoda, who was drowned. In his twelfth year Ashtāvakra learned the manner of his father's death, and set out to avenge him. The lad was possessed of great ability and wisdom. He got the better of the sage who had worsted his father, and insisted that the sage should be thrown into the water. The sage then declared himself to be a son of Varuna, god of the waters, who had sent him to obtain Brāhmans for officiating at a sacrifice by overpowering them in argument and throwing them into the water. When all was explained and set right, Kahoda directed his son to bathe in the Samangā river, on doing which the lad became perfectly straight. A story is told in the *Vishnu Purāna* that Ashtāvakra was standing in water performing penances when he was seen by some celestial nymphs and worshipped by them. He was pleased, and told them to ask a boon. They asked for the best of men as a husband. He came out of the water and offered himself. When they saw him, ugly and crooked in eight places, they laughed in derision. He

was angry, and as he could not recall his blessing, he said that, after obtaining it, they should fall into the hands of thieves.

ASIKNī The Vedic name of the Chināb, and probably the origin of the classic Akesines.

A-SIRAS. 'Headless.' Spirits or beings without heads.

ASMAKA. Son of Madayantī, the wife of Kalmāsha-pāda or Saudāsa. See Kalmāsha-pāda.

ASOKA. A celebrated king of the Maurya dynasty of Magadha, and grandson of its founder, Chandra-gupta. "This king is the most celebrated of any in the annals of the Buddhists. In the commencement of his reign he followed the Brahmanical faith, but became a convert to that of Buddha, and a zealous encourager of it. He is said to have maintained in his palace 64,000 Buddhist priests, and to have erected 84,000 columns (or topes) throughout India. A great convocation of Buddhist priests was held in the eighteenth year of his reign, which was followed by missions to Ceylon and other places." He reigned thirty-six years, from about 234 to 198 B.C., and exercised authority more or less direct from Afghānistān to Ceylon. This fact is attested by a number of very curious Pāli inscriptions found engraven upon rocks and pillars, all of them of the same purport, and some of them almost identical in words, the variations showing little more than dialectic differences. That found at Kapur-di-giri, in Afghānistān, is in the Bactrian Pāli character, written from right to left; all the others are in the India Pāli character, written from left to right. The latter is the oldest known form of the character now in use in India, but the modern letters have departed so far from their prototypes that it required all the acumen and diligence of James Prinsep to decipher the ancient forms. These inscriptions show a great tenderness for animal life, and are Buddhist in their character, but they do not enter upon the distinctive peculiarities of that religion. The name of Asoka never occurs in them; the king who set them up is called Piyadasi (Sans. Priya-darsi), 'the beautiful,' and he is entitled Devānam-piya, 'the beloved of the gods.' Buddhist writings identify this Piyadasi with Asoka, and little or no doubt is entertained of the two names representing the same person. One of the most curious passages in these inscriptions refers to the Greek king Antiochus, calling him and three others "Turamāyo, Antakana, Mako, and Alikā.

sunari," which represent Ptolemy, Antigonus, Magas, and Alexander. "The date of Asoka is not exactly that of Antiochus the Great, but it is not very far different; and the corrections required to make it correspond are no more than the inexact manner in which both Brahmanical and Buddhist chronology is preserved may well be expected to render necessary." See Wilson's note in the *Vishnu Purāna*, his article in the *Journal of the Royal Asiatic Society*, vol. xii., Max Müller's *Ancient Sanskrit Literature*, and an article by Sir E. Perry in vol. iii. of the *Journal of the Bombay Asiatic Society*.

ĀSRAMA. There are four stages in the life of a Brāhman which are called by this name. See Brāhman.

ĀSTĪKA. An ancient sage, son of Jarat-kāru by a sister of the great serpent Vāsuki. He saved the life of the serpent Takshaka when Janamejaya made his great sacrifice of serpents, and induced that king to forego his persecution of the serpent race.

ASURA. 'Spiritual, divine.' In the oldest parts of the *Rig-veda* this term is used for the supreme spirit, and is the same as the Ahura of the Zoroastrians. In the sense of 'god' it was applied to several of the chief deities, as to Indra, Agni, and Varuna. It afterwards acquired an entirely opposite meaning, and came to signify, as now, a demon or enemy of the gods. The word is found with this signification in the later parts of the *Rig-veda*, particularly in the last book, and also in the *Atharva-veda*. The Brāhmaṇas attach the same meaning to it, and record many contests between the Asuras and the gods. According to the *Taittiriya Brāhmaṇa*, the breath (*asu*) of Prajāpati became alive, and "with that breath he created the Asuras." In another part of the same work it is said that Prajāpati "became pregnant. He created Asuras from his abdomen." The *Satapatha Brāhmaṇa* accords with the former statement, and states that "he created Asuras from his lower breath." The *Taittiriya Āranyaka* represents that Prajāpati created "gods, men, fathers, Gandharvas, and Apsarases" from water, and that the Asuras, Rākshasas, and Pisāchas sprang from the drops which were spilt. Manu's statement is that they were created by the Prajāpati. According to the *Vishnu Purāna*, they were produced from the groin of Brahmā (Prajāpati). The account of the *Vāyū Purāna* is: "Asuras were first produced as sons from his (Prajāpati's) groin. *Asu* is declared by Brāhmaṇas to

mean breath. From it these beings were produced; hence they are Asuras." The word has long been used as a general name for the enemies of the gods, including the Daityas and Dānavas and other descendants of Kasyapa, but not including the Rākshasas descended from Pulastyā. In this sense a different derivation has been found for it: the source is no longer *asu*, 'breath,' but the initial *a* is taken as the negative prefix, and *a-sura* signifies 'not a god'; hence, according to some, arose the word *sura*, commonly used for 'a god.' See *Sura*.

ĀSURI One of the earliest professors of the Sāṅkhya philosophy.

ĀSWALĀYANA A celebrated writer of antiquity. He was pupil of Saunaka, and was author of *Srauta-sūtras*, *Grhya-sūtras*, and other works upon ritual, as well as founder of a Sākhā of the *Rig-veda*. The Sūtras have been published by Dr. Stenzler, and also in the *Bibliotheca Indica*.

ASWA-MEDHA. 'The sacrifice of a horse.' This is a sacrifice which, in Vedic times, was performed by kings desirous of offspring. The horse was killed with certain ceremonies, and the wives of the king had to pass the night by its carcase. Upon the chief wife fell the duty of going through a revolting formality which can only be hinted at. Subsequently, as in the time of the Mahā-bhārata, the sacrifice obtained a high importance and significance. It was performed only by kings, and implied that he who instituted it was a conqueror and king of kings. It was believed that the performance of one hundred such sacrifices would enable a mortal king to overthrow the throne of Indra, and to become the ruler of the universe and sovereign of the gods. A horse of a particular colour was consecrated by the performance of certain ceremonies, and was then turned loose to wander at will for a year. The king, or his representative, followed the horse with an army, and when the animal entered a foreign country, the ruler of that country was bound either to fight or to submit. If the liberator of the horse succeeded in obtaining or enforcing the submission of all the countries over which it passed, he returned in triumph with the vanquished Rājas in his train; but if he failed, he was disgraced and his pretensions ridiculed. After the successful return a great festival was held, at which the horse was sacrificed, either really or figuratively.

ASWA-MUKHA. 'Horse faced.' *See* Kinnara.

ASWA-PATI. 'Lord of horses.' An appellation of many kings.

ASWATTHĀMAN. Son of Drona and Kripā, and one of the generals of the Kauravas. Also called by his patronymic Draunāyana. After the last great battle, in which Dur-yodhana was mortally wounded, Aswatthāman with two other warriors, Kripa and Krita-varman, were the sole survivors of the Kaurava host that were left effective. Aswatthāman was made the commander. He was fierce in his hostility to the Pāndavas, and craved for revenge upon Dhrishta-dyumna, who had slain his father, Drona. These three surviving Kauravas entered the Pāndava camp at night. They found Dhrishta-dyumna asleep, and Aswatthāman stamped him to death as he lay. He then killed Sikhandin, the other son of Drupada, and he also killed the five young sons of the Pāndavas and carried their heads to the dying Dur-yodhana. He killed Parikshit, while yet unborn in the womb of his mother, with his celestial weapon Brahmāstra, by which he incurred the curse of Krishna, who restored Parikshit to life. On the next morning he and his comrades fled, but Draupadi clamoured for revenge upon the murderer of her children. Yudhi-shhira represented that Aswatthāman was a Brāhman, and pleaded for his life. She then consented to forego her demand for his blood if the precious and protective jewel which he wore on his head were brought to her. Bhīma, Arjuna, and Krishna then went in pursuit of him. Arjuna and Krishna overtook him, and compelled him to give up the jewel. They carried it to Draupadi, and she gave it to Yudhi-shhira, who afterwards wore it on his head.

ASWINS, ASWINAU (dual), ASWINĪ KUMĀRAS. 'Horsemen.' Dioskouroi. Two Vedic deities, twin sons of the sun or the sky. They are ever young and handsome, bright, and of golden brilliancy, agile, swift as falcons, and possessed of many forms; and they ride in a golden car drawn by horses or birds, as harbingers of Ushas, the dawn. "They are the earliest bringers of light in the morning sky, who in their chariot hasten onwards before the dawn and prepare the way for her."—*Rothe*. As personifications of the morning twilight, they are said to be children of the sun by a nymph who concealed herself in the form of a mare; hence she was called Aswini and her sons Aswins. But inasmuch as they precede the rise of the sun,

they are called his parents in his form Pūshan. Mythically they are the parents of the Pāndu princes Nakula and Sahadeva. Their attributes are numerous, but relate mostly to youth and beauty, light and speed, duality, the curative power, and active benevolence. The number of hymns addressed to them testify to the enthusiastic worship they received. They were the physicians of Swarga, and in this character are called Dasras and Nāsatyas, Gadāgadau and Swar-vaidyau ; or one was Dasra and the other Nāsatya. Other of their appellations are Abdhijau, 'ocean born ;' Pushkara-srajau, 'wreathed with lotuses ;' Bādaveyau, sons of the submarine fire, Bādava. Many instances are recorded of their benevolence and their power of healing. They restored the sage Chyavana to youth, and prolonged his life when he had become old and decrepit, and through his instrumentality they were admitted to partake of the libations of soma, like the other gods, although Indra strongly opposed them. (See Chyavana.) The Aswins, says Muir, "have been a puzzle to the oldest commentators," who have differed widely in their explanations. According to different interpretations quoted in the Nirukta, they were "heaven and earth," "day and night," "two kings, performers of holy acts." The following is the view taken of them by the late Professor Goldstücker, as printed in Muir's *Texts*, vol. v. :—

"The myth of the Aswins is, in my opinion, one of that class of myths in which two distinct elements, the cosmical and the human or historical, have gradually become blended into one. It seems necessary, therefore, to separate these two elements in order to arrive at an understanding of the myth. The historical or human element in it, I believe, is represented by those legends which refer to the wonderful cures effected by the Aswins, and to their performances of a kindred sort ; the cosmical element is that relating to their luminous nature. The link which connects both seems to be the mysteriousness of the nature and effects of the phenomena of light and of the healing art at a remote antiquity. That there might have been some horsemen or warriors of great renown, who inspired their contemporaries with awe by their wonderful deeds, and more especially by their medical skill, appears to have been also the opinion of some old commentators mentioned by Yāska [in the Nirukta], for some 'legendary writers,' he says, took them for

'two kings, performers of holy acts,' and this view seems likewise borne out by the legend in which it is narrated that the gods refused the Aswins admittance to a sacrifice on the ground that they had been on too familiar terms with men. It would appear, then, that these Aswins, like the *Ribhus*, were originally renowned mortals, who, in the course of time, were translated into the companionship of the gods. . . .

"The luminous character of the Aswins can scarcely be matter of doubt, for the view of some commentators, recorded by Yāska, according to which they are identified with 'heaven and earth,' appears not to be countenanced by any of the passages known to us. Their very name, it would seem, settles this point, since Aswa, the horse, literally 'the pervader,' is always the symbol of the luminous deities, especially of the sun. . . .

"It seems to be the opinion of Yāska that the Aswins represent the transition from darkness to light, when the intermingling of both produces that inseparable duality expressed by the twin nature of these deities. And this interpretation, I hold, is the best that can be given of the character of the cosmical Aswins. It agrees with the epithets by which they are invoked, and with the relationship in which they are placed. They are young, yet also ancient, beautiful, bright, swift, &c.; and their negative character, the result of the alliance of light with darkness, is, I believe, expressed by *dasra*, the destroyer, and also by the two negatives in the compound *nāsatya* (na + a-satya); though their positive character is again redeemed by the ellipsis of 'enemies, or diseases' to *dasra*, and by the sense of *nāsatya*, not untrue, *i.e.*, truthful."

ATHARVA, ATHARVAN. The fourth Veda. *See* *Veda*.

ATHARVAN. Name of a priest mentioned in the *Rig-veda*, where he is represented as having "drawn forth" fire and to have "offered sacrifice in early times." He is mythologically represented as the eldest son of Brahmā, to whom that god revealed the Brahma-vidyā (knowledge of God), as a Prajāpati, and as the inspired author of the fourth Veda. At a later period he is identified with Angiras. His descendants are called Atharvanas, and are often associated with the Angirasas.

ATHARVĀNGIRASAS. This name belongs to the descendants of Atharvan and Angiras, or to the Angirasas alone, who are especially connected with the Atharva-veda, and these

names are probably given to the hymns of that Veda to confer on them greater authority and holiness.

ĀTMA-BODHA. ‘Knowledge of the soul.’ A short work attributed to Sankarāchārya. It has been printed, and a translation of it was published in 1812 by Taylor. There is a French version by Néve and an English translation by Kearns in the *Indian Antiquary*, vol. v.

ĀTMAN, ĀTMA. The soul. The principle of life. The supreme soul.

ĀTREYA. A patronymic from Atri. A son or descendant of Atri; a people so called.

ĀTRI. ‘An eater.’ A *Rishi*, and author of many Vedic hymns. “A *Maharshi* or great saint, who in the *Vedas* occurs especially in hymns composed for the praise of Agni, Indra, the Aswins, and the *Viswa-devas*. In the epic period he is considered as one of the ten *Prajāpatis* or lords of creation engendered by Manu for the purpose of creating the universe; at a later period he appears as a mind-born son of Brahmā, and as one of the seven *Rishis* who preside over the reign of *Swāyambhuva*, the first Manu, or, according to others, of *Swārochisha*, the second, or of *Vaivaswata*, the seventh. He married *Anasūyā*, daughter of Daksha, and their son was *Durvāsas*.”—*Goldstücker*. In the *Rāmāyana* an account is given of the visit paid by Rāma and Sītā to Atri and *Anasūyā* in their hermitage south of Chitrakūta. In the *Purānas* he was also father of *Soma*, the moon, and the ascetic *Dattātreya* by his wife *Anasūyā*. As a *Rishi* he is one of the stars of the Great Bear.

AURVA. A *Rishi*, son of Urva and grandson of Bhrigu. He is described in the *Mahā-bhārata* as son of the sage Chyavana by his wife Ārushi. From his race he is called *Bhārgava*. The *Mahā-bhārata* relates that a king named *Krita-vīrya* was very liberal to his priests of the race of Bhrigu, and that they grew rich upon his munificence. After his death, his descendants, who had fallen into poverty, begged help from the Bhrigus, and met with no liberal response. Some of them buried their money, and when this was discovered the impoverished Kshatriyas were so exasperated that they slew all the Bhrigus down to the children in the womb. One woman concealed her unborn child in her thigh, and the Kshatriyas being informed of this, sought the child to kill it, but the child “issued forth from its mother’s

thigh with lustre and blinded the persecutors. From being produced from the thigh (*uru*), the child received the name of Aurva. The sage's austerities alarmed both gods and men, and he for a long time refused to mitigate his wrath against the Kshatriyas, but at the persuasion of the Pitrīs, he cast the fire of his anger into the sea, where it became a being with the face of a horse called *Haya-siras*. While he was living in the forest he prevented the wife of King Bāhu from burning herself with her husband's corpse. Thus he saved the life of her son, with whom she had been pregnant seven years. When the child was born he was called *Sagara* (ocean); Aurva was his preceptor, and bestowed on him the Āgneyāstra, or fiery weapon with which he conquered the barbarians who invaded his country. Aurva had a son named *Richika*, who was father of *Jamadagni*. The Hari-vansa gives another version of the legend about the offspring of Aurva. The sage was urged by his friends to beget children. He consented, but he foretold that his progeny would live by the destruction of others. Then he produced from his thigh a devouring fire, which cried out with a loud voice, "I am hungry; let me consume the world." The various regions were soon in flames, when Brahmā interfered to save his creation, and promised the son of Aurva a suitable abode and maintenance. The abode was to be at *Badavā-mukha*, the mouth of the ocean; for Brahmā was born and rests in the ocean, and he and the newly produced fire were to consume the world together at the end of each age, and at the end of time to devour all things with the gods, Asuras, and Rākshasas. The name Aurva thus signifies, shortly, the submarine fire. It is also called *Badavā-nala* and *Samvarttaka*. It is represented as a flame with a horse's head, and is also called *Kāka-dhwaja*, from carrying a banner on which there is a crow.

AUSANA, or AUSANASA PURĀNA. *See* Purāna.

AUTTAMI. The third Manu. *See* Manu.

AVANTI, AVANTIKĀ. A name of *Ujjayinī*, one of the seven sacred cities.

AVATĀRA. 'A descent' The incarnation of a deity, especially of Vishnu. The first indication, not of an Avatāra, but of what subsequently developed into an Avatāra, is found in the *Rig-veda* in the "three steps" of "Vishnu, the unconquerable preserver," who "strode over this (universe)," and "in

three places planted his step." The early commentators understood the "three places" to be the earth, the atmosphere, and the sky; that in the earth Vishnu was fire, in the air lightning, and in the sky the solar light. One commentator, Aurnavābha, whose name deserves mention, took a more philosophical view of the matter, and interpreted "the three steps" as being "the different positions of the sun at his rising, culmination, and setting." Sāyana, the great commentator, who lived in days when the god Vishnu had obtained pre-eminence, understood "the three steps" to be "the three steps" taken by that god in his incarnation of Vāmana the dwarf, to be presently noticed. Another reference to "three strides" and to a sort of Avatāra is made in the Taittirīya Sanhitā, where it is said, "Indra, assuming the form of a she-jackal, stepped all round the earth in three (strides). Thus the gods obtained it."

Boar Incarnation.—In the Taittirīya Sanhitā and Brāhmaṇa, and also in the Satapatha Brāhmaṇa, the creator Prajāpati, afterwards known as Brahma, took the form of a boar for the purpose of raising the earth out of the boundless waters. The Sanhitā says, "This universe was formerly waters, fluid. On it Prajāpati, becoming wind, moved. He saw this (earth). Becoming a boar, he took her up. Becoming Viswakarman, he wiped (the moisture from) her. She extended. She became the extended one (Prithvī). From this the earth derives her designation as 'the extended one.'" The Brāhmaṇa is in accord as to the illimitable waters, and adds, "Prajāpati practised arduous devotion (saying), How shall this universe be (developed)? He beheld a lotus leaf standing. He thought, There is somewhat on which this (lotus leaf) rests. He, as a boar—having assumed that form—plunged beneath towards it. He found the earth down below. Breaking off (a portion of her), he rose to the surface. He then extended it on the lotus leaf. Inasmuch as he extended it, that is the extension of the extended one (the earth). This became (*abhūt*). From this the earth derives its name of Bhūmi." Further, in the Taittirīya Āraṇyaka it is said that the earth was "raised by a black boar with a hundred arms." The Satapatha Brāhmaṇa states, "She (the earth) was only so large, of the size of a span. A boar called Emūsha raised her up. Her lord, Prajāpati, in

consequence prospers him with this pair and makes him complete." In the Rāmāyana also it is stated that Brahmā "became a boar and raised up the earth."

Kūrma or Tortoise.—In the Satapatha Brāhmaṇa it is said that "Prajāpati, having assumed the form of a tortoise (*kūrma*), created offspring. That which he created he made (*akarot*); hence the word Kūrma."

Fish Incarnation.—The earliest mention of the fish Avatāra occurs in the Satapatha Brāhmaṇa, in connection with the Hindu legend of the deluge. Manu found, in the water which was brought to him for his ablutions, a small fish, which spoke to him and said, "I will save thee" from a flood which shall sweep away all creatures. This fish grew to a large size, and had to be consigned to the ocean, when he directed Manu to construct a ship and to resort to him when the flood should rise. The deluge came, and Manu embarked in the ship. The fish then swam to Manu, who fastened the vessel to the fish's horn, and was conducted to safety. The Mahā-bhārata repeats this story with some variations.

The incarnations of the boar, the tortoise, and the fish are thus in the earlier writings represented as manifestations of Prajāpati or Brahmā. The "three steps" which form the germ of the dwarf incarnation are ascribed to Vishnu, but even these appear to be of an astronomical or mythical character rather than glorifications of a particular deity. In the Mahā-bhārata Vishnu has become the most prominent of the gods, and some of his incarnations are more or less distinctly noticed; but it is in the Purāṇas that they receive their full development. According to the generally received account, the incarnations of Vishnu are ten in number, each of them being assumed by Vishnu, the great preserving power, to save the world from some great danger or trouble.

i. *Matsya.* 'The fish.' This is an appropriation to Vishnu of the ancient legend of the fish and the deluge, as related in the Satapatha Brāhmaṇa, and quoted above. The details of this Avatāra vary slightly in different Purāṇas. The object of the incarnation was to save Vaivaswata, the seventh Manu, and progenitor of the human race, from destruction by a deluge. A small fish came into the hands of Manu and besought his protection. He carefully guarded it, and it grew rapidly until

nothing but the ocean could contain it. Manu then recognised its divinity, and worshipped the deity Vishnu thus incarnate. The god apprised Manu of the approaching cataclysm, and bade him prepare for it. When it came, Manu embarked in a ship with the *Rishis*, and with the seeds of all existing things. Vishnu then appeared as the fish with a most stupendous horn. The ship was bound to this horn with the great serpent as with a rope, and was secured in safety until the waters had subsided. The *Bhāgavata Purāna* introduces a new feature. In one of the nights of Brahmā, and during his repose, the earth and the other worlds were submerged in the ocean. Then the demon Haya-grīva drew near, and carried off the *Veda* which had issued from Brahmā's mouth. To recover the *Veda* thus lost, Vishnu assumed the form of a fish, and saved Manu as above related. But this *Purāna* adds, that the fish instructed Manu and the *Rishis* in "the true doctrine of the soul of the eternal Brahmā;" and, when Brahmā awoke at the end of this dissolution of the universe, Vishnu slew Haya-grīva and restored the *Veda* to Brahmā.

2. Kūrma. 'The tortoise.' The germ of this *Avatāra* is found in the *Satapatha Brāhmaṇa*, as above noticed. In its later and developed form, Vishnu appeared in the form of a tortoise in the *Satya-yuga*, or first age, to recover some things of value which had been lost in the deluge. In the form of a tortoise he placed himself at the bottom of the sea of milk, and made his back the base or pivot of the mountain Mandara. The gods and demons twisted the great serpent Vāsuki round the mountain, and, dividing into two parties, each took an end of the snake as a rope, and thus churned the sea until they recovered the desired objects. These were—(1.) Amrita, the water of life; (2.) Dhanwantari, the physician of the gods and bearer of the cup of Amrita; (3.) Lakshmī, goddess of fortune and beauty, and consort of Vishnu; (4.) Surā, goddess of wine; (5.) Chandra, the moon; (6.) Rambhā, a nymph, and pattern of a lovely and amiable woman; (7.) Uchchaih-ravas, a wonderful and model horse; (8.) Kaustubha, a celebrated jewel; (9.) Pārijāta, a celestial tree; (10.) Surabhi, the cow of plenty; (11.) Airāvata, a wonderful model elephant; (12.) Sankha, a shell, the conch of victory; (13.) Dhanus, a famous bow; and (14.) Visha, poison.

3. Varāha. 'The boar.' The old legend of the Brāhmaṇas concerning the boar which raised the earth from the waters has been appropriated to Vishnu. A demon named Hiranyāksha had dragged the earth to the bottom of the sea. To recover it Vishnu assumed the form of a boar, and after a contest of a thousand years he slew the demon and raised up the earth.

4. Nara-sinhal, or Nṛi-sinhal. 'The man-lion.' Vishnu assumed this form to deliver the world from the tyranny of Hiranya-kasipu, a demon who, by the favour of Brahmā, had become invulnerable, and was secure from gods, men, and animals. This demon's son, named Prahlāda, worshipped Vishnu, which so incensed his father that he tried to kill him, but his efforts were all in vain. Contending with his son as to the omnipotence and omnipresence of Vishnu, Hiranya-kasipu demanded to know if Vishnu was present in a stone pillar of the hall, and struck it violently. To avenge Prahlāda, and to vindicate his own offended majesty, Vishnu came forth from the pillar as the Nara-sinhal, half-man and half-lion, and tore the arrogant Daitya king to pieces.

These four incarnations are supposed to have appeared in the Satya-yuga, or first age of the world.

5. Vāmana. 'The dwarf.' The origin of this incarnation is "the three strides of Vishnu," spoken of in the *Rig-veda*, as before explained. In the Tretā-yuga, or second age, the Daitya king Bali had, by his devotions and austerities, acquired the dominion of the three worlds, and the gods were shorn of their power and dignity. To remedy this, Vishnu was born as a diminutive son of Kasyapa and Aditi. The dwarf appeared before Bali, and begged of him as much land as he could step over in three paces. The generous monarch complied with the request. Vishnu took two strides over heaven and earth; but respecting the virtues of Bali, he then stopped, leaving the dominion of Pātāla, or the infernal regions, to Bali.

The first five incarnations are thus purely mythological; in the next three we have the heroic element, and in the ninth the religious.

6. Parasu-rāma. 'Rāma with the axe.' Born in the Tretā, or second age, as son of the Brāhmaṇa Jamadagni, to deliver the Brāhmaṇas from the arrogant dominion of the Kshatriyas. See Parasu-Rāma.

7. Rāma or Rāma-chandra. 'The moon-like or gentle Rāma, the hero of the Rāmāyana. He was the son of Dasaratha, king of Ayodhyā, of the Solar race, and was born in the Treta-yuga, or second age, for the purpose of destroying the demon Rāvana.

8. Krishna. 'The black or dark coloured.' This is the most popular of all the later deities, and has obtained such pre-eminence, that his votaries look upon him not simply as an incarnation, but as a perfect manifestation of Vishnu. When Krishna is thus exalted to the full godhead, his elder brother, Bala-rāma takes his place as the eighth Avatāra. *See Krishna and Bala-rāma.*

9. Buddha. The great success of Buddha as a religious teacher seems to have induced the Brāhmans to adopt him as their own, rather than to recognise him as an adversary. So Vishnu is said to have appeared as Buddha to encourage demons and wicked men to despise the Vedas, reject caste, and deny the existence of the gods, and thus to effect their own destruction.

10. Kalki or Kalkin. 'The white horse.' This incarnation of Vishnu is to appear at the end of the Kali or Iron Age, seated on a white horse, with a drawn sword blazing like a comet, for the final destruction of the wicked, the renovation of creation, and the restoration of purity.

The above are the usually recognised Avatāras, but the number is sometimes extended, and the Bhāgavata Purāna, which is the most fervid of all the Purānas in its glorification of Vishnu, enumerates twenty-two incarnations:—(1.) Purusha, the male, the progenitor; (2.) Varāha, the boar; (3.) Nārada, the great sage; (4.) Nara and Nārāyana (q.v.); (5.) Kapila, the great sage; (6.) Dattātreya, a sage; (7.) Yajna, sacrifice; (8.) Rishabha, a righteous king, father of Bharata; (9.) Prithu, a king; (10.) Matsya, the fish; (11.) Kūrma, the tortoise; (12 and 13.) Dhanwantari, the physician of the gods; (14.) Nara-sinha, the man-lion; (15.) Vāmana, the dwarf; (16.) Parasu-rāma; (17.) Veda-Vyāsa; (18.) Rāma; (19.) Bala-rāma; (20.) Krishna; (21.) Buddha; (22.) Kalki. But after this it adds—"The incarnations of Vishnu are innumerable, like the rivulets flowing from an inexhaustible lake. Rishis, Manus, gods, sons of Manus, Prajāpatis, are all portions of him."

AVATĀRANA. An abode of the Rākshasas.

AYODHYĀ. The modern Oude. The capital of Ikshwāku,

the founder of the Solar race, and afterwards the capital of Rāma. It is one of the seven sacred cities. The exact site has not been discovered.

ĀYUR-VEDA. 'The Veda of life.' A work on medicine, attributed to Dhanwantari, and sometimes regarded as a supplement to the Atharva-veda.

AYUS. The first-born son of Purūravas and Urvāsi, and the father of Nahusha, Kshattra-vriddha, Rambha, Raji, and Anenas.

BABHRŪ-VĀHANA. Son of Arjuna by his wife Chitrāngadā. He was adopted as the son of his maternal grandfather, and reigned at Manipura as his successor. He dwelt there in a palace of great splendour, surrounded with wealth and signs of power. When Arjuna went to Manipura with the horse intended for the Aswa-medha, there was a quarrel between Arjuna and King Babhrū-vāhana, and the latter killed his father with an arrow. Repenting of his deed, he determined to kill himself, but he obtained from his step-mother, the Nāga princess Ulūpi, a gem which restored Arjuna to life. He returned with his father to Hastināpura. The description of this combat has been translated from the Mahā-bhārata by Troyer in his *Rāja Taranginī*, tome i. p. 578.

BĀDARĀYANA. A name of Veda Vyāsa, especially used for him as the reputed author of the Vedānta philosophy. He was the author of the Brahma Sūtras, published in the *Bibliotheca Indica*.

BADARĪ, BADARĪKĀSRAMA. A place sacred to Vishnu, near the Ganges in the Himālayas, particularly in Vishnu's dual form of Nara-Nārāyana. Thus, in the Mahā-bhārata, Siva, addressing Arjuna, says, "Thou wast Nara in a former body, and, with Nārāyana for thy companion, didst perform dreadful austerity at Badarī for many myriads of years." It is now known as Badari-nātha, though this is properly a title of Vishnu as lord of Badarī.

BĀDAVĀ. 'A mare, the submarine fire.' In mythology it is a flame with the head of a horse, called also Haya-siras, 'horse-head.' *See* Aurva.

BĀHĪKAS. People of the Panjāb, so called in Pānini and the Mahā-bhārata. They are spoken of as being impure and out of the law.

BĀHU, BĀHUKA. A king of the Solar race, who was van-

quished and driven out of his country by the tribes of Haihayas and Tālajanghas. He was father of Sagara.

BAHUKA. The name of Nala when he was transformed into a dwarf.

BAHULĀS. The Krittikās or Pleiades.

BAHVRICHA. A priest or theologian of the *Rig-veda*.

BALA-BHADRA. *See* Bala-rāma.

BĀLA-GOPĀLA. The boy *Krishna*.

BALA-RĀMA. (Bala-bhadra and Bala-deva are other forms of this name.) The elder brother of *Krishna*. When *Krishna* is regarded as a full manifestation of *Vishnu*, Bala-rāma is recognised as the seventh Avatāra or incarnation in his place. According to this view, which is the favourite one of the Vaishnavas, *Krishna* is a full divinity and Bala-rāma an incarnation; but the story of their birth, as told in the *Mahā-bhārata*, places them more upon an equality. It says that *Vishnu* took two hairs, a white and a black one, and that these became Bala-rāma and *Krishna*, the children of Devaki. Bala-rāma was of fair complexion, *Krishna* was very dark. As soon as Bala-rāma was born, he was carried away to Gokula to preserve his life from the tyrant Kansa, and he was there nurtured by Nanda as a child of Rohinī. He and *Krishna* grew up together, and he took part in many of *Krishna*'s boyish freaks and adventures. His earliest exploit was the killing of the great Asura Dhenuka, who had the form of an ass. This demon attacked him, but Bala-rāma seized his assailant, whirled him round by his legs till he was dead, and cast his carcase into a tree. Another Asura attempted to carry off Bala-rāma on his shoulders, but the boy beat out the demon's brains with his fists. When *Krishna* went to Mathurā, Bala-rāma accompanied him, and manfully supported him till Kansa was killed. Once, when Bala-rāma was intoxicated, he called upon the Yamunā river to come to him, that he might bathe; but his command not being heeded, he plunged his ploughshare into the river, and dragged the waters whithersoever he went, until they were obliged to assume a human form and beseech his forgiveness. This action gained for him the title Yamunā-bhid and Kalindī-karshana, breaker or dragger of the Yamunā. He killed Rukmin in a gambling brawl. When Sāmba, son of *Krishna*, was detained as a prisoner at Hastināpur by Dur-yodhana, Bala-rāma demanded his release, and, being

refused, he thrust his ploughshare under the ramparts of the city, and drew them towards him, thus compelling the Kauravas to give up their prisoner. Lastly, he killed the great ape Dwividha, who had stolen his weapons and derided him.

Such are some of the chief incidents of the life of Bala-rāma, as related in the Purāṇas, and as popular among the votaries of Krishna. In the Mahā-bhārata he has more of a human character. He taught both Dur-yodhana and Bhīma the use of the mace. Though inclining to the side of the Pāṇḍavas, he refused to take an active part either with them or the Kauravas. He witnessed the combat between Dur-yodhana and Bhīma, and beheld the foul blow struck by the latter, which made him so indignant that he seized his weapons, and was with difficulty restrained by Krishna from falling upon the Pāṇḍavas. He died just before Krishna, as he sat under a banyan tree in the outskirts of Dwārakā.

Another view is held as to the origin of Bala-rāma. According to this he was an incarnation of the great serpent Sesha, and when he died the serpent is said to have issued from his mouth.

The “wine-loving” Bala-rāma (Madhu-priya or Priya-madhu) was as much addicted to wine as his brother Krishna was devoted to the fair sex. He was also irascible in temper, and sometimes quarrelled even with Krishna : the Purāṇas represent them as having a serious difference about the Syamantaka jewel. He had but one wife, Revatī, daughter of King Raivata, and was faithful to her. By her he had two sons, Nisāha and Uilmuka. He is represented as of fair complexion, and, as Nilavasta, ‘clad in a dark-blue vest.’ His especial weapons are a club (*khetaka* or *saunanda*), the ploughshare (*hala*), and the pestle (*musala*), from which he is called Phāla and Hāla, also Halāyudha, ‘plough-armed ;’ Hala-bhṛit, ‘plough-bearer ;’ Lāngali and Sankarshana, ‘ploughman ;’ and Musali, ‘pestle-holder.’ As he has a palm for a banner, he is called Tāla-dhwaja. Other of his appellations are Gupta-chara, ‘who goes secretly ;’ Kāmpāla and Samvartaka.

BĀLA-RĀMĀYANA. A drama by Rāja-sekhara. It has been printed.

BĀLEYA. A descendant of Bali, a Daitya.

BĀLHI. A northern country, Balkh. Said in the Mahā-bhārata to be famous for its horses, as Balkh is to the present time.

BĀLHĪKAS, BĀHLĪKAS. “Always associated with the people of the north, west, and ultra-Indian provinces, and usually considered to represent the Bactrians or people of Balkh.”—Wilson.

BALL A good and virtuous Daitya king. He was son of Virochana, son of Prahlāda, son of Hiranya-kasipu. His wife was Vindhya-vāli. Through his devotion and penance he defeated Indra, humbled the gods, and extended his authority over the three worlds. The gods appealed to Vishnu for protection, and he became manifest in his Dwarf Avatāra for the purpose of restraining Bali. This dwarf craved from Bali the boon of three steps of ground, and, having obtained it, he stepped over heaven and earth in two strides; but then, out of respect to Bali's kindness and his grandson Prahlāda's virtues, he stopped short, and left to him Pātāla, the infernal regions. Bali is also called Mahā-bali, and his capital was Mahā-bali-pura. The germ of the legend of the three steps is found in the *Rig-veda*, where Vishnu is represented as taking three steps over earth, heaven, and the lower regions, typifying perhaps the rising, culmination, and setting of the sun.

BĀLĪ, BĀLIN. The monkey king of Kishkindhyā, who was slain by Rāma, and whose kingdom was given to his brother Su-grīva, the friend and ally of Rāma. He was supposed to be the son of Indra, and to have been born from the hair (*bāla*) of his mother, whence his name. His wife's name was Tārā, and his sons Angada and Tāra.

BĀNA. A Daitya, eldest son of Bali, who had a thousand arms. He was a friend of Siva and enemy of Vishnu. His daughter Ushā fell in love with Aniruddha, the grandson of Krishna, and had him conveyed to her by magic art. Krishna, Bala-rāma, and Pradyumna went to the rescue, and were resisted by Bāna, who was assisted by Siva and Skanda, god of war. Siva was overpowered by Krishna; Skanda was wounded; and the many arms of Bāna were cut off by the missile weapons of Krishna. Siva then interceded for the life of Bāna, and Krishna granted it. He is called also Vairochi.

BANGA. Bengal, but not in the modern application. In ancient times Banga meant the districts north of the Bhāgīrathi—Jessore, Krishnagar, &c. See Anu.

BARBARAS. Name of a people. “The analogy to ‘barbarians’ is not in sound only, but in all the authorities these are

classed with borderers and foreigners and nations not Hindu.”
—Wilson.

BARHISHADS. A class of Pitrīs, who, when alive, kept up the household flame, and presented offerings with fire. Some authorities identify them with the months. Their dwelling is Vaibhrāja-loka. See Pitrīs.

BAUDHĀYANA. A writer on Dharma-sāstra or law. He was also the author of a Sūtra work.

BHADRĀ. Wife of Utathya (q.v.).

BHADRACHĀRU. A son of Krishna and Rukmini.

BHADRA-KĀLLI Name of a goddess. In modern times it applies to Durgā.

BHADRĀSWA. 1. A region lying to the east of Meru. 2. A celebrated horse, son of Uchchaih-sravas.

BHAGA. A deity mentioned in the Vedas, but of very indistinct personality and powers. He is supposed to bestow wealth and to preside over marriage, and he is classed among the Ādityas and Viswedevas.

BHAGA-NETRA-GHNA (or -HAN). ‘Destroyer of the eyes of Bhaga.’ An appellation of Siva.

BHAGAVAD-GĪTĀ. ‘The song of the Divine One.’ A celebrated episode of the Mahā-bhārata, in the form of a metrical dialogue, in which the divine Krishna is the chief speaker, and expounds to Arjuna his philosophical doctrines. The author of the work is unknown, but he “was probably a Brāhman, and nominally a Vaishnava, but really a philosopher and thinker, whose mind was cast in a broad mould.” This poem has been interpolated in the Mahā-bhārata, for it is of much later date than the body of that epic; it is later also than the six Darsanas or philosophical schools, for it has received inspiration from them all, especially from the Sāṅkhya, Yoga, and Vedānta. The second or third century A.D. has been proposed as the probable time of its appearance. Krishna, as a god, is a manifestation of Vishnu; but in this song, and in other places, he is held to be the supreme being. As man, he was related to both the Pāṇḍavas and the Kauravas, and in the great war between these two families he refused to take up arms on either side. But he consented to act as the Pāṇḍava Arjuna’s charioteer. When the opposing hosts were drawn up in array against each other, Arjuna, touched with compunction for the approaching slaughter

of kindred and friends, appeals to Krishna for guidance. This gives the occasion for the philosophical teaching. "The poem is divided into three sections, each containing six chapters, the philosophical teaching in each being somewhat distinct," but "undoubtedly the main design of the poem, the sentiments expressed in which have exerted a powerful influence throughout India for the last 1600 years, is to inculcate the doctrine of Bhakti (faith), and to exalt the duties of caste above all other obligations, including those of friendship and kindred." So Arjuna is told to do his duty as a soldier without heeding the slaughter of friends. "In the second division of the poem the Pantheistic doctrines of the Vedānta are more directly inculcated than in the other sections. Krishna here, in the plainest language, claims adoration as one with the great universal spirit pervading and constituting the universe." The language of this poem is exceedingly beautiful, and its tone and sentiment of a very lofty character, so that they have a striking effect even in the prose translation. It was one of the earliest Sanskrit works translated into English by Wilkins; but a much more perfect translation, with an excellent introduction, has since been published by Mr. J. Cockburn Thompson, from which much of the above has been borrowed. There are several other translations in French, German, &c.

BHĀGAVATA PURĀNA. The Purāna "in which ample details of duty are described, and which opens with (an extract from) the Gāyatrī; that in which the death of the Asura Vritra is told, and in which the mortals and immortals of the Sāraswata Kalpa, with the events that then happened to them in the world, are related, that is celebrated as the Bhāgavata, and consists of 18,000 verses." Such is the Hindu description of this work. "The Bhāgavata," says Wilson, "is a work of great celebrity in India, and exercises a more direct and powerful influence upon the opinions and feelings of the people than perhaps any other of the Purānas. It is placed fifth in all the lists, but the Padma ranks it as the eighteenth, as the extracted substance of all the rest. According to the usual specification, it consists of 18,000 slokas, distributed amongst 332 chapters, divided into twelve skandhas or books. It is named Bhāgavata from its being dedicated to the glorification of Bhāgavata or Vishnu." The most popular and characteristic part of this

Purāna is the tenth book, which narrates in detail the history of Krishna, and has been translated into perhaps all the vernacular languages of India. Colebrooke concurs in the opinion of many learned Hindus that this Purāna is the composition of the grammarian Vopadeva, who lived about six or seven centuries ago at the court of Hemādri, Rāja of Deva-giri (Deogurh or Daulatābād), and Wilson sees no reason for calling in question the tradition which assigns the work to this writer. This Purāna has been translated into French by Burnouf, and has been published with the text in three volumes folio, and in other forms.

BHĀGĪRATHĪ The Ganges. The name is derived from Bhagiratha, a descendant of Sagara, whose austerities induced Siva to allow the sacred river to descend to the earth for the purpose of bathing the ashes of Sagara's sons, who had been consumed by the wrath of the sage Kapila. Bhagiratha named the river Sāgara, and after leading it over the earth to the sea, he conducted it to Pātāla, where the ashes of his ancestors were laved with its waters and purified.

BHAIRAVA (mas.), **BHAIRAVĪ** (fem.). 'The terrible.' Names of Siva and his wife Devī. The Bhairavas are eight inferior forms or manifestations of Siva, all of them of a terrible character:—(1.) Asitāṅga, black limbed; (2.) Sanhāra, destruction; (3.) Ruru, a dog; (4.) Kāla, black; (5.) Krodha, anger; (6.) Tāmra-chūḍā, red crested; (7.) Chandra-chūḍā, moon crested; (8.) Mahā, great. Other names are met with as variants: Kapāla, Rudra, Bhishana, Un-matta, Ku-pati, &c. In these forms Siva often rides upon a dog, wherefore he is called *Swāswa*, 'whose horse is a dog.'

BHĀMATĪ A gloss on Sankara's commentary upon the Brahma Sūtras by Vāchaspati Misra. It is in course of publication in the *Bibliotheca Indica*.

BHĀNUMATĪ Daughter of Bhānu, a Yādava chief, who was abducted from her home in Dwārakā, during the absence of her father, by the demon Nikumbha.

BHARADWĀJA. A Rishi to whom many Vedic hymns are attributed. He was the son of Brihaspati and father of Drona, the preceptor of the Pāṇḍavas. The Taittiriya Brāhmaṇa says that "he lived through three lives" (probably meaning a life of great length), and that "he became immortal and ascended to

the heavenly world, to union with the sun." In the Mahā-bhārata he is represented as living at Hardwār ; in the Rāmāyana he received Rāma and Sītā in his hermitage at Prayāga, which was then and afterwards much celebrated. According to some of the Purānas and the Hari-vansa, he became by gift or adoption the son of King Bharata, and an absurd story is told about his birth to account for his name : His mother, the wife of Utathya, was pregnant by her husband and by Brīhaspati. Dirgha-tamas, the son by her husband, kicked his half-brother out of the womb before his time, when Brīhaspati said to his mother, 'Bhara-dwā-jam,' 'Cherish this child of two fathers.'

BHĀRADWĀJA. 1. Drona. 2. Any descendant of Bharadwāja or follower of his teaching. 3. Name of a grammarian and author of Sūtras.

BHARATA. 1. A hero and king from whom the warlike people called Bhāratas, frequently mentioned in the *Rig-veda*, were descended. The name is mixed up with that of Viswāmitra. Bharata's sons were called Viswāmitras and Viswāmitra's sons were called Bharatas.

2. An ancient king of the first Manwantara. He was devoted to Vishnu, and abdicated his throne that he might continue constant in meditation upon him. While at his hermitage, he went to bathe in the river, and there saw a doe big with young frightened by a lion. Her fawn, which was brought forth suddenly, fell into the water, and the sage rescued it. He brought the animal up, and becoming excessively fond of it, his abstraction was interrupted. "In the course of time he died, watched by the deer with tears in its eyes, like a son mourning for his father ; and he himself, as he expired, cast his eyes upon the deer and thought of nothing else, being wholly occupied with one idea." For this misapplied devotion he was born again as a deer with the faculty of recollecting his former life. In this form he lived an austere retired life, and having atoned for his former error, was born again as a Brāhman. But his person was ungainly, and he looked like a crazy idiot. He discharged servile offices, and was a palankin bearer ; but he had true wisdom, and discoursed deeply upon philosophy and the power of Vishnu. Finally he obtained exemption from future birth. This legend is "a sectarial graft upon a Pauranik stem."

3. Son of Dasaratha by his wife Kaikeyī, and half-brother of Rāma-chandra. He was educated by his mother's father, Aswa-pati, king of Kekaya, and married Māndavī, the cousin of Sītā. His mother, through maternal fondness, brought about the exile of Rāma, and endeavoured to secure her own son's succession to the throne, but Bharata refused to supplant his elder brother. On the death of his father Bharata performed the funeral rites, and went after Rāma with a complete army to bring him back to Ayodhyā and place him on the throne. He found Rāma at Chitra-kūta, and there was a generous contention between them as to which should reign. Rāma refused to return until the period of his exile was completed, and Bharata declined to be king; but he returned to Ayodhyā as Rāma's representative, and setting up a pair of Rāma's shoes as a mark of his authority, Bharata ruled the country in his brother's name. "He destroyed thirty millions of terrible gandharvas" and made himself master of their country.

4. A prince of the Puru branch of the Lunar race. Bharata was son of Dushyanta and Sakuntalā. Ninth in descent from him came Kuru, and fourteenth from Kuru came Sāntanu. This king had a son named Vichitra-virya, who died childless, leaving two widows. Krishna Dwaipāyana was natural brother to Vichitra-virya. Under the law he raised up seed to his brother from the widows, whose sons were Dhrita-rāshṭra and Pāndu, between whose descendants, the Kauravas and Pāndavas, the great war of the Mahā-bhārata was fought. Through their descent from Bharata, these princes, but more especially the Pāndavas, were called Bhāratas.

5. A sage who is the reputed inventor of dramatic entertainments.

6. A name borne by several others of less note than the above.

BHĀRATA. A descendant of Bharata, especially one of the Pāndu princes.

BHĀRATA-VARSHA. India, as having been the kingdom of Bharata. It is divided into nine Khandas or parts: Indradwipa, Kaserumat, Tāmra-varna, Gabhastimat, Nāga-dwipa, Saumya, Gāndharva, Vāruna.

BHĀRATĪ. A name of Sarasvatī.

BHĀRGAVA. A descendant of Bhrigu, as Chyavana, Sau-

naka, Jamad-agni, but more especially used for the latter and Parasu-rāma.

BHARTRI-HARI A celebrated poet and grammarian, who is said to have been the brother of Vikramāditya. He wrote three Satakas or Centuries of verses, called—(1.) *Sringāra-sataka*, on amatory matters; (2.) *Nīti-sataka*, on polity and ethics; (3.) *Vairāgya-sataka*, on religious austerity. These maxims are said to have been written when he had taken to a religious life after a licentious youth. He was also author of a grammatical work of high repute called *Vākyā-padiya*, and the poem called *Bhatti-kāvya* is by some attributed to him. The moral verses were translated into French so long ago as 1670. A note at the end of that translation says, “Trad. par le Brahmine Padmanaba en flamand et du flamand en français par Th. La Grue.” The text with a Latin translation was printed by Schieffner and Weber. There is a translation in German by Bohlen and Schütz, in French by Fauche, and of the erotic verses by Regnaud; in English by Professor Tawney in the *Indian Antiquary*.

BHĀSHA-PARICHCHHEDA. An exposition of the Nyāya philosophy. There are several editions.

BHĀSKARĀCHĀRYA. (Bhāskara + Āchārya.) A celebrated mathematician and astronomer, who was born early in the eleventh century A.D. He was author of the *Bija-ganita* on arithmetic, the *Lilāvati* on algebra, and the *Siddhānta Siromani* on astronomy. It has been claimed for Bhāskara that he “was fully acquainted with the principle of the Differential Calculus.” This claim Dr. Spottiswoode considers to be overstated, but he observes of Bhāskara: “It must be admitted that the penetration shown by Bhāskara in his analysis is in the highest degree remarkable; that the formula which he establishes, and his method of establishing it, bear more than a mere resemblance—they bear a strong analogy—to the corresponding process in modern astronomy; and that the majority of scientific persons will learn with surprise the existence of such a method in the writings of so distant a period and so distant a region.”—*Jour. R. A. S.*, 1859.

BHATTĀCHĀRYA. See Kumārila Bhatta.

BHATTI-KĀVYĀ. A poem on the actions of Rāma by Bhatti. It is of a very artificial character, and is designed to illustrate the laws of grammar and the figures of poetry and

rhetoric. The text has been printed with a commentary, and part has been translated into German by Schütz.

BHAUMA. Son of Bhūmi (the earth). A metronymic of the Daitya Nāraka.

BHAUTYA. The fourteenth Manu. *See* Manu.

BHAVA. 1. A Vedic deity often mentioned in connection with Sarva the destroyer. 2. A name of Rudra or Siva, or of a manifestation of that god. *See* Rudra.

BHAVA-BHŪTI. A celebrated dramatist, the author of three of the best extant Sanskrit dramas, the Mahā-vira Charita, Uttara Rāma Charita, and Mālatī Mādhava. He was also known as Śrī-kantha, or 'throat of eloquence.' He was a Brāhman, and was a native either of Beder or Berar, but Ujjayini or its neighbourhood would seem, from his vivid descriptions of the scenery, to have been the place of his residence. The eighth century is the period at which he flourished. His three plays have been translated by Wilson in blank verse, who says of Mālatī Mādhava, "The author is fond of an unreasonable display of learning, and occasionally substitutes the phraseology of logic or metaphysics for the language of poetry and nature. At the same time the beauties predominate over the defects, and the language of the drama is in general of extraordinary beauty and power."

BHAVISHYA PURĀNA. "This Purāna, as its name implies, should be a book of prophecies foretelling what will be." The copies discovered contain about 7000 stanzas. The work is far from agreeing with the declared character of a Purāna, and is principally a manual of rites and ceremonies. Its deity is Siva. There is another work, containing also about 7000 verses, called the Bhavishyottara Purāna, a name which would imply that "it was a continuation or supplement of the former," and its contents are of a similar character.—Wilson.

BHAVISHYOTTARA PURĀNA. *See* Bhavishya Purāna.

BHAWĀNĪ. One of the names of the wife of Siva. *See* Devī.

BHELA. An ancient sage who wrote upon medicine.

BHIKSHU. A mendicant. The Brāhman in the fourth and last stage of his religious life. *See* Brāhman.

Any mendicant, especially, in its Pāli form, Bhikkhu, a Buddhist mendicant.

BHĪMA, BHĪMA-SENA. 'The terrible.' The second of the five Pāndu princes, and mythically son of Vāyu, 'the god of the wind.' He was a man of vast size, and had great strength. He was wrathful in temper, and given to abuse, a brave warrior, but a fierce and cruel foe, coarse in taste and manners, and a great feeder, so that he was called Vrikodara, 'wolf's belly.' Half of the food of the family was allotted to him, and the other half sufficed for his four brothers and their mother. The weapon he generally used was a club, which suited his gigantic strength, and he had been trained in the use of it by Drona and Bala-rāma. His great strength excited the envy of his cousin Dur-yodhana, who poisoned him and threw his body into the Ganges; but it sank to the realm of the serpents, where it was restored to health and vigour, and Bhīma returned to Hastinā-pura. At the passage of arms at Hastinā-pura, he and Dur-yodhana engaged each other with clubs; but the mimic combat soon turned into a fierce personal conflict, which Drona had to put an end to by force. It was at this same meeting that he reviled Karna, and heaped contempt upon him, increasing and converting into bitter hatred the enmity which Karna had previously entertained against the Pāndavas. When he and his brothers were in exile, and an attempt was made, at the instigation of Dur-yodhana, to burn them in their house, it was he who barricaded the house of Purochana, the director of the plot, and burnt him as he had intended to burn them. Soon after this he met the Asura Hidimba, whom he killed, and then married his sister Hidimbā. He also slew another Asura named Vaka, whom he seized by the legs and tore asunder; afterwards he killed his brother, Kirmīra, and other Asuras. This brought the Asuras to submission, and they engaged to refrain from molesting mankind. After the Pāndu princes were established at Indraprastha, Bhīma fought in single combat with Jarāsandha, king of Magadha, who had refused to recognise their supremacy. As 'son of the wind,' Bhīma was brother of Hanumān, and was able to fly with great speed. By this power of flight, and with the help of Hanumān, he made his way to Kuvera's heaven, high up in the Himālayas. When Jayadratha failed in his attempt to carry off Draupadī, he was pursued by Arjuna and Bhīma. The latter overtook him, dragged him by the hair from his chariot to the ground, and kicked him till he became sense

less. At Arjuna's remonstrance Bhīma refrained from killing him; but he cut off all his hair except five locks, and compelled him to acknowledge publicly that he was the slave of the Pāndavas. Bhīma refused to listen to his brother's plea for Jayadratha's release, but at Draupadi's intercession he let him go free. In the second exile of the Pāndavas, they went to the Rāja of Virāta, whose service they entered. Bhīma, holding a ladle in one hand and a sword in the other, undertook the duties of cook; but he soon exhibited his prowess by fighting with and killing a famous wrestler named Jimūta. Draupadi had entered into the service of the queen as a waiting-maid, and attracted the admiration of the king's brother-in-law, Kīchaka. When she rejected his advances, he insulted and brutally assaulted her. Her husbands did not seem disposed to avenge her, so she appealed to Bhīma, as she was wont when she sought revenge. Draupadi made an assignation with Kīchaka, which Bhīma kept, and after a sharp struggle with the disappointed gallant, he broke his bones to atoms, and made his body into a large ball of flesh, so that no one could tell how he had been killed or who had killed him. Draupadi was judged to have had a share in his death, and was condemned to be burnt alive; but Bhīma drew his hair over his face, so that no one could recognise him, and, tearing up a large tree for a club, he rushed to the rescue. He was taken for a mighty Gandharva, the crowd fled, and Draupadi was released. Kīchaka had been the general of the forces of Virāta and the mainstay of the king. After his death, Su-sarman, king of Trigartta, aided and abetted by the Kauravas and others, determined to attack Virāta. The Rāja of Virāta was defeated and made prisoner, but Bhīma pursued Su-sarman and overcame him, rescued the prisoner, and made the conqueror captive. In the great battle between the Kauravas and Pāndavas, Bhīma took a very prominent part. On the first day he fought against Bhīshma; on the second he slew the two sons of the Rāja of Magadha, and after them their father, killing him and his elephant at a single blow. In the night between the fourteenth and fifteenth day of the battle, Bhīma fought with Drona until the rising of the sun; but that redoubted warrior fell by the hand of Dhrishtā-dyumna, who continued the combat till noonday. On the seventeenth day he killed Duh-sāsana, and drank his blood, as he had long before vowed to do, in

retaliation of the insults Duh-sāsana had offered to Draupadī. On the eighteenth and last day of the battle Dur-yodhana fled and hid himself in a lake. When he was discovered, he would not come out until he had received a promise that he should not have to fight with more than one man at a time. Even then he delayed until he was irritated by the abuse and the taunts of the Pāndavas. Bhīma and Dur-yodhana fought as usual with clubs. The battle was long and furious ; the parties were equally matched, and Bhīma was getting the worst of it, when he struck an unfair blow which smashed Dur-yodhana's thigh, and brought him to the ground. Thus he fulfilled his vow and avenged Draupadī. In his fury Bhīma kicked his prostrate foe on the head, and acted so brutally that his brother Yudhi-shthira struck him in the face with his fist, and directed Arjuna to take him away. Bala-rāma was greatly incensed at the foul play to which Bhīma had resorted, and would have attacked the Pāndavas had he not been mollified by Krishna. He declared that Bhīma should thenceforward be called Jihma-yodhin, 'the unfair fighter.' After the conclusion of the war, the old king, Dhrita-rāshtra, asked that Bhīma might be brought to him. Krishna, who knew the blind old man's sorrow for his son, whom Bhīma had killed, and suspecting his intention, placed before him an iron statue, which Dhrita-rāshtra crushed in his embrace. Dhrita-rāshtra never forgave Bhīma, and he returned the ill feeling with insults, which ended in the old king's retiring into the forest. Bhīma's last public feat was the slaughter of the horse in the sacrifice which followed Yudhi-shthira's accession to the throne. Apart from his mythological attributes, the character of Bhīma is natural and distinct. A man of burly form, prodigious strength, and great animal courage, with coarse tastes, a gluttonous appetite, and an irascible temper ; jovial and jocular when in good humour, but abusive, truculent, and brutal when his passions were roused. His repartees were forcible though coarse, and he held his own even against Krishna when the latter made personal remarks upon him. *See Mahā-bhārata.*

By his Asura wife Hidimbā he had a son named Ghatotkacha ; and by his wife Balandharā, princess of Kāśī, he also had a son named Sarvatraga or Sarvaga. Other appellations of Bhīma are Bhīma-sena, Bāhu-sālin, 'the large armed,' Jarāsandha-jit, 'vanquisher of Jarāsandha.'

BHIMA. Name of the father of Damayantī. A name of Rudra or of one of his personifications. *See* Rudra.

BHIMA SANKARA, BHIMESWARA. Name of one of the twelve great Lingas. *See* Linga.

BHIMA-SENA. A name of Bhima.

BHISHMA. 'The terrible.' Son of King Sāntanu by the holy river goddess Gangā, and hence called Sāntanava, Gāngeya, and Nadi-ja, 'the river-born.' When King Sāntanu was very old he desired to marry a young and beautiful wife. His son Sāntanava or Bhishma found a suitable damsels, but her parents objected to the marriage because Bhishma was heir to the throne, and if she bore sons they could not succeed. To gratify his father's desires, he made a vow to the girl's parents that he would never accept the throne, nor marry a wife, nor become the father of children. Sāntanu then married the damsels, whose name was Satyavatī, and she bore him two sons. At the death of his father, Bhishma placed the elder son upon the throne, but he was headstrong and was soon killed in battle. The other son, named Vichitra-viryya, then succeeded, and Bhishma acted as his protector and adviser. By force of arms Bhishma obtained two daughters of the king of Kāśi and married them to Vichitra-viryya, and when that prince died young and childless, Bhishma acted as guardian of his widows. By Bhishma's arrangement, Krishna Dwaipāyana, who was born of Satyavatī before her marriage, raised up seed to his half-brother. The two children were Pāndu and Dhrita-rāshtra. Bhishma brought them up and acted for them as regent of Hastinā-pura. He also directed the training of their respective children, the Pāndavas and Kauravas. On the rupture taking place between the rival families, Bhishma counselled moderation and peace. When the war began he took the side of the Kauravas, the sons of Dhrita-rāshtra, and he was made commander-in-chief of their army. He laid down some rules for mitigating the horrors of war, and he stipulated that he should not be called upon to fight against Arjuna. Goaded by the reproaches of Dur-yodhana, he attacked Arjuna on the tenth day of the battle. He was unfairly wounded by Sikhandin, and was pierced with innumerable arrows from the hands of Arjuna, so that there was not a space of two fingers' breadth left unwounded in his whole body, and when he fell from his chariot he was upheld from the ground by the arrows and lay as on a couch of darts. He was mortally

wounded, but he had obtained the power of fixing the period of his death, so he survived fifty-eight days, and delivered several long didactic discourses. Bhishma exhibited throughout his life a self-denial, devotion, and fidelity which remained unsullied to the last. He is also known by the appellation Tarpanechchhu, and as Tāla-ketu, 'palm banner.' *See* Mahā-bhārata.

BHISHMAKA. 1. An appellation of Siva. 2. King of Vidarbha, father of Rukmin and of Rukmini, the chief wife of Krishna.

BHOGAVATI 'The voluptuous.' The subterranean capital of the Nāgas in the Nāga-loka portion of Pātāla. Another name is Pūt-kāri.

BHOJA. A name borne by many kings. Most conspicuous among them was Bhoja or Bhoja-deva, king of Dhār, who is said to have been a great patron of literature, and probably died before 1082 A.D. 2. A prince of the Yādava race who reigned at Mrittikavatī on the Parṇāsa river in Mālwa; he is called also Mahā-bhoja. 3. A tribe living in the Vindhya mountains. 4. A country; the modern Bhojpur, Bhāgalpur, &c.

BHOJA-PRABANDHA. A collection of literary anecdotes relating to King Bhoja of Dhār, written by Ballāla. The text has been lithographed by Pavie.

BHRIGU. A Vedic sage. He is one of the Prajāpatis and great *Rishis*, and is regarded as the founder of the race of the Bhrigus or Bhārgavas, in which was born Jamad-agni and Parasu Rāma. Manu calls him son, and says that he confides to him his Institutes. According to the Mahā-bhārata he officiated at Daksha's celebrated sacrifice, and had his beard pulled out by Siva. The same authority also tells the following story:—It is related of Bhrigu that he rescued the sage Agastya from the tyranny of King Nahusha, who had obtained superhuman power. Bhrigu crept into Agastya's hair to avoid the potent glance of Nahusha, and when that tyrant attached Agastya to his chariot and kicked him on the head to make him move, Bhrigu cursed Nahusha, and he was turned into a serpent. Bhrigu, on Nahusha's supplication, limited the duration of his curse.

In the Padma Purāna it is related that the *Rishis*, assembled at a sacrifice, disputed as to which deity was best entitled to the

homage of a Brāhman. Being unable to agree, they resolved to send Bhrigu to test the characters of the various gods, and he accordingly went. He could not obtain access to Siva because that deity was engaged with his wife; “finding him, therefore, to consist of the property of darkness, Bhrigu sentenced him to take the form of the Linga, and pronounced that he should have no offerings presented to him, nor receive the worship of the pious and respectable. His next visit was to Brahmā, whom he beheld surrounded by sages, and so much inflated with his own importance as to treat Bhrigu with great inattention, betraying his being made up of foulness. The Muni therefore excluded him from the worship of the Brāhmans. Repairing next to Vishnu, he found the deity asleep, and, indignant at his seeming sloth, Bhrigu stamped upon his breast with his left foot and awoke him; instead of being offended, Vishnu gently pressed the Brāhman’s foot and expressed himself honoured and made happy by its contact; and Bhrigu, highly pleased by his humility, and satisfied of his being impersonated goodness, proclaimed Vishnu as the only being to be worshipped by men or gods, in which decision the Munis, upon Bhrigu’s report, concurred.”—*Wilson.*

BHRIGUS. ‘Roasters, consumers.’ “A class of mythical beings who belonged to the middle or aerial class of gods.”—*Roth.* They are connected with Agni, and are spoken of as producers and nourishers of fire, and as makers of chariots. They are associated with the Angirasas, the Atharvans, *Ribhus*, &c.

BHŪ, BHŪML The earth. *See Prithivi.*

BHŪR. *See Vyāhṛiti.*

BHŪRI-SRAVAS. A prince of the Bālhikas and an ally of the Kauravas, who was killed in the great battle of the Mahābhārata.

BHUR-LOKA. *See Loka.*

BHŪTA. A ghost, imp, goblin. Malignant spirits which haunt cemeteries, lurk in trees, animate dead bodies, and delude and devour human beings. According to the Vishnu Purāna they are “fierce beings and eaters of flesh,” who were created by the Creator when he was incensed. In the Vāyu Purāna their mother is said to have been Krodhā, ‘anger.’ The Bhūtas are attendants of Siva, and he is held to be their king.

BHŪTESA, BHŪTESWARA. 'Lord of beings or of created things.' A name applied to Vishnu, Brahmā, and Krishna; as 'lord of the Bhūtas or goblins,' it is applied to Siva.

BHUVANESWARA. A ruined city in Orissa, sacred to the worship of Siva, and containing the remains of several temples. It was formerly called Ekāmra-kānana.

BHUVAR. *See* Vyāhṛiti.

BHUVAR-LOKA. *See* Loka.

BIBHATSU. 'Loathing.' An appellation of Arjuna.

BINDUSĀRA. The son and successor of Chandra-gupta.

BRAHMA, BRAHMAN (neuter). The supreme soul of the universe, self-existent, absolute, and eternal, from which all things emanate, and to which all return. This divine essence is incorporeal, immaterial, invisible, unborn, uncreated, without beginning and without end, illimitable, and inappreciable by the sense until the film of mortal blindness is removed. It is all-pervading and infinite in its manifestations, in all nature, animate and inanimate, in the highest god and in the meanest creature. This supreme soul receives no worship, but it is the object of that abstract meditation which Hindu sages practise in order to obtain absorption into it. It is sometimes called Kala-hansa.

There is a passage in the *Satapatha Brāhmaṇa* which represents Brahma (neut.) as the active creator. *See* Brahmā.

The Veda is sometimes called Brahma.

BRAHMĀ (masculine). The first member of the Hindu triad; the supreme spirit manifested as the active creator of the universe. He sprang from the mundane egg deposited by the supreme first cause, and is the Prajāpati, or lord and father of all creatures, and in the first place of the *Rishis* or Prajāpati.

When Brahmā has created the world it remains unaltered for one of his days, a period of 2,160,000,000 years. The world and all that is therein is then consumed by fire, but the sages, gods, and elements survive. When he awakes he again restores creation, and this process is repeated until his existence of a hundred years is brought to a close, a period which it requires fifteen figures to express. When this period is ended he himself expires, and he and all the gods and sages, and the whole universe are resolved into their constituent elements. His name is invoked

in religious services, but Pushkara (*hodie* Pokhar), near Ājmīr, is the only place where he receives worship, though Professor Williams states that he has heard of homage being paid to him at Īdar.

Brahmā is said to be of a red colour. He has four heads; originally he had five, but one was burnt off by the fire of Siva's central eye because he had spoken disrespectfully. Hence he is called Chatur-ānana or Chatur-mukha, 'four-faced,' and Ashta-karna, 'eight-eared.' He has four arms; and in his hands he holds his sceptre, or a spoon, or a string of beads, or his bow Parivita, or a water jug, and the Veda. His consort is Saraswati, goddess of learning, also called Brāhma. His vehicle is a swan or goose, from which he is called Hansa-vāhana. His residence is called Brahma-vrindā.

The name Brahmā is not found in the Vedas and Brāhmaṇas, in which the active creator is known as Hiranya-garbha, Prajā-pati, &c.; but there is a curious passage in the Satapatha Brāhmaṇa which says: "He (Brahma, neuter) created the gods. Having created the gods, he placed them in these worlds: in this world Agni, Vāyu in the atmosphere, and Sūrya in the sky." Two points connected with Brahmā are remarkable. As the father of men he performs the work of procreation by incestuous intercourse with his own daughter, variously named Vāch or Saraswati (speech), Sandhyā (twilight), Sata-rūpā (the hundred-formed), &c. Secondly, that his powers as creator have been arrogated to the other gods Vishnu and Siva, while Brahmā has been thrown into the shade. In the Aitareya Brāhmaṇa it is said that Prajāpati was in the form of a buck and his daughter was Rohit, a deer. According to the Satapatha Brāhmaṇa and Manu, the supreme soul, the self-existent lord, created the waters and deposited in them a seed, which seed became a golden egg, in which he himself was born as Brahmā, the progenitor of all the worlds. As the waters (*nara*) were "the place of his movement, he (Brahmā) was called Nārāyana." Here the name Nārāyana is referred distinctly to Brahmā, but it afterwards became the name of Vishnu. The account of the Rāmāyana is that "all was water only, in which the earth was formed. Thence arose Brahmā, the self-existent, with the deities. He then, becoming a boar, raised up the earth and created the whole world with the saints, his sons. Brahmā, eternal and perpetually undecaying, sprang from

the ether ; from him was descended Marīchi ; the son of Marīchi was Kasyapa. From Kasyapa sprang Vivaswat, and Manu is declared to have been Vivaswat's son." A later recension of this poem alters this passage so as to make Brahmā a mere manifestation of Vishnu. Instead of "Brahmā, the self-existent, with the deities," it substitutes for the last three words, "the imperishable Vishnu." The Vishnu Purāna says that the "divine Brahmā called Nārāyana created all beings," that Prajāpati "had formerly, at the commencement of the (previous) kalpas, taken the shape of a fish, a tortoise, &c., (so now), entering the body of a boar, the lord of creatures entered the water." But this "lord of creatures" is clearly shown to be Vishnu, and these three forms, the fish, the tortoise, and the boar, are now counted among the Avatāras of Vishnu. (See Avatāra.) This attribution of the form of a boar to Brahmā (Prajāpati) had been before made by the Satapatha Brāhmaṇa, which also says, "Having assumed the form of a tortoise, Prajāpati created offspring." The Linga Purāna is quite exceptional among the later works in ascribing the boar form to Brahmā. The Mahābhārata represents Brahmā as springing from the navel of Vishnu or from a lotus which grew thereout ; hence he is called Nabhi-ja, 'navel-born ;' Kanja, 'the lotus ;' Sarojin, 'having a lotus ;' Abja-ja, Abja-yoni, and Kanja-ja, 'lotus-born.' This is, of course, the view taken by the Vaishnavas. The same statement appears in the Rāmāyana, although this poem gives Brahmā a more prominent place than usual. It represents Brahmā as informing Rāma of his divinity, and of his calling him to heaven in "the glory of Vishnu." He bestowed boons on Rāma while that hero was on earth, and he extended his favours also to Rāvana and other Rākshasas who were descendants of his son Pulastyā. In the Purānas also he appears as a patron of the enemies of the gods, and it was by his favour that the Daitya King Bali obtained that almost universal dominion which required the incarnation of Vishnu as the dwarf to repress. He is further represented in the Rāmāyana as the creator of the beautiful Ahalyā, whom he gave as wife to the sage Gautama. Brahmā, being thus inferior to Vishnu, is represented as giving homage and praise to Vishnu himself and to his form Krishna, but the Vaishnava authorities make him superior to Rudra, who, they say, sprang from his forehead. The Saiva authorities

make Mahā-deva or Rudra to be the creator of Brahmā, and represent Brahmā as worshipping the Linga and as acting as the charioteer of Rudra.

Brahma was the father of Daksha, who is said to have sprung from his thumb, and he was present at the sacrifice of that patriarch, which was rudely disturbed by Rudra. Then he had to humbly submit and appease the offended god. The four Kumāras, the chief of whom was called Sanat-kumāra or by the patronymic Vaidhātra, were later creations or sons of Brahmā.

Brahmā is also called Vidhi, Vedhās, Druhina, and Srashī, 'creator;' Dhātri and Vidhātri, 'sustainer;' Pitāmaha, 'the great father;' Lokesa, 'lord of the world;' Parameshta, 'supreme in heaven;' Sanat, 'the ancient;' Ādi-kavi, 'the first poet;' and Drūghana, 'the axe or mallet.'

BRAHMACHĀRĪ. The Brāhman student. *See* Brāhman.

BRAHMĀDIKAS. The Prajāpatis (q.v.).

BRAHMA-GUPTA. An astronomer who composed the Brahma-gupta Siddhānta in A.D. 628.

BRAHMA-LOKA. *See* Loka.

BRĀHMAN. The first of the four castes; the sacerdotal class, the members of which may be, but are not necessarily, priests. A Brāhman is the chief of all created beings; his person is inviolate; he is entitled to all honour, and enjoys many rights and privileges. The Satapatha Brāhmaṇa declares that "there are two kinds of gods; first the gods, then those who are Brāhmans, and have learnt the Veda and repeat it: they are human gods." The chief duty of a Brāhman is the study and teaching of the Vedas, and the performance of sacrifices and other religious ceremonies; but in modern times many Brāhmans entirely neglect these duties, and they engage in most of the occupations of secular life. Under the law of Manu, the life of a Brāhman was divided into four āśramas or stages:—

1. *Brahmachāri.*—The student, whose duty was to pass his days in humble and obedient attendance upon his spiritual preceptor in the study of the Vedas.

2. *Grihastha.*—The householder; the married man living with his wife as head of a family engaged in the ordinary duties of a Brāhman, reading and teaching the Vedas, sacrificing and assisting to sacrifice, bestowing alms and receiving alms.

3. *Vānaprastha.*—The anchorite, or "dweller in the woods,"

who, having discharged his duties as a man of the world, has retired into the forest to devote himself to self-denial in food and raiment, to mortifications of various kinds, to religious meditation, and to the strict performance of all ceremonial duties.

4. *Sannyāsi*.—The religious mendicant, who, freed from all forms and observances, wanders about and subsists on alms, practising or striving for that condition of mind which, heedless of the joys and pains, cares and troubles of the flesh, is intent only upon the deity and final absorption.

The divisions and subdivisions of the Brāhman caste are almost innumerable. It must suffice here to notice the great divisions of north and south, the Pancha Gauda and the Pancha Drāvida. The five divisions of Gauda, or Bengal, are the Brāhmans of—1. Kanyakubja, Kanauj ; 2. Sāraswata, the north-west, about the Saraswati or Sarsūti river ; 3. Gauda ; 4. Mithila, North Bihar ; 5. Utkala, Orissa. The Pancha Drāvida are the Brāhmans of—1. Mahā-rāshtra, the Mahratta country ; 2. Telenga, the Telugu country ; 3. Drāvida, the Tamil country ; 4. Karnāta, the Canarese country ; 5. Gūrjara, Guzerat.

BRĀHMANA. 'Belonging to Brāhmans.' Works composed by and for Brāhmans. That part of the Veda which was intended for the use and guidance of Brāhmans in the use of the hymns of the Mantra, and therefore of later production ; but the Brāhmaṇa, equally with the Mantra, is held to be Sruti or revealed word. Excepting its claim to revelation, it is a Hindu Talmud. The Brāhmaṇa collectively is made up of the different Brāhmaṇas, which are ritualistic and liturgical writings in prose. They contain the details of the Vedic ceremonies, with long explanations of their origin and meaning ; they give instructions as to the use of particular verses and metres ; and they abound with curious legends, divine and human, in illustration. In them are found "the oldest rituals we have, the oldest linguistic explanations, the oldest traditional narratives, and the oldest philosophical speculations." As literary productions they are not of a high order, but some "striking thoughts, bold expressions, sound reasoning, and curious traditions are found among the mass of pedantry and grandiloquence." Each of the Saṁhitās or collection of hymns has its Brāhmaṇas, and these generally maintain the essential character of the Veda to which they belong. Thus

the Brāhmaṇas of the *Rig* are specially devoted to the duties of the Hotri, who recites the *richas* or verses, those of the Yajur to the performance of the sacrifices by the Adhwaryu, and those of the Sāman to the chaunting by the Udgātri. The *Rig* has the *Aitareya Brāhmaṇa*, which is perhaps the oldest, and may date as far back as the seventh century B.C. This is sometimes called Āswalāyana. It has another called *Kaushitaki* or *Sāṅkhāyana*. The *Taittirīya Sanhitā* of the *Yajur-veda* has the *Taittirīya Brāhmaṇa*, and the *Vajasaneyī Sanhitā* has the *Satapatha Brāhmaṇa*, one of the most important of all the Brāhmaṇas. The Sāma-veda has eight Brāhmaṇas, of which the best known are the *Praudha* or *Pancha-vinsa*, the *Tāndya*, and the *Shad-vinsa*. The *Atharva* has only one, the *Gopatha Brāhmaṇa*. In their fullest extent the Brāhmaṇas embrace also the treatises called Āranyakas and *Upanishads*.

BRAHMANASPTI. A Vedic equivalent of the name *Brihaspati*.

BRAHMANDA PURĀNA. “That which has declared, in 12,200 verses, the magnificence of the egg of Brahmā, and in which an account of the future kalpas is contained, is called the *Brahmānda Purāna*, and was revealed by Brahmā.” This *Purāna*, like the *Skanda*, is “no longer procurable in a collective body,” but is represented by a variety of *Khandas* and *Māhātmyas* professing to be derived from it. The *Adhyātma Rāmāyana*, a very popular work, is considered to be a part of this *Purāna*.

BRAHMĀNĪ. The female form, or the daughter of Brahmā, also called *Sata-rūpā* (q.v.).

BRAHMĀ-PURA. The city of Brahmā. The heaven of Brahmā, on the summit of Mount Meru, and enclosed by the river *Gangā*.

BRAHMA PURĀNA. In all the lists of the *Purānas* the Brahma stands first, for which reason it is sometimes entitled the *Ādi* or “First” *Purāna*. It was repeated by Brahmā to Marichi, and is said to contain 10,000 stanzas, but the actual number is between 7000 and 8000. It is also called the *Saura Purāna*, because “it is, in great part, appropriated to the worship of Sūrya, the sun.” “The early chapters give a description of the creation, an account of the *Manwantaras*, and the history of the Solar and Lunar dynasties to the time of *Krishna* in a

summary manner, and in words which are common to it and several other Purānas. A brief description of the universe succeeds ; and then come a number of chapters relating to the holiness of Orissa, with its temples and sacred groves, dedicated to the sun, to Siva, and Jagan-nātha, the latter especially. These chapters are characteristic of this Purāna, and show its main object to be the promotion of the worship of Krishna as Jagan-nātha. To these particulars succeeds a life of Krishna, which is word for word the same as that of the Vishnu Purāna ; and the compilation terminates with a particular detail of the mode in which Yoga or contemplative devotion, the object of which is still Vishnu, is to be performed. There is little in this which corresponds with the definition of a Pancha-lakshana Purāna, and the mention of the temples of Orissa, the date of the original construction of which is recorded, shows that it could not have been compiled earlier than the thirteenth or fourteenth century." This Purāna has "a supplementary or concluding section called the Brahmottara Purāna, which contains about 3000 stanzas. This bears still more entirely the character of a Māhātmya or local legend, being intended to celebrate the sanctity of the Balājā river, conjectured to be the same as the Banās in Marwar. There is no clue to its date, but it is clearly modern, grafting personages and fictions of its own invention on a few hints from older authorities."—Wilson.

BRAHMARSHI-DESA. "Kurukshtera, the Matsyas, the Panchālas, and the Surasenas. This land, which comes to Brahmāvartta, is the land of Brahmashis."—Manu.

BRAHMARSHIS. Rishis of the Brāhman caste, who were the founders of the gotras of Brāhmans, and dwell in the sphere of Brahmā. See Rishi.

BRAHMA-SĀVARNI The tenth Manu. See Manu.

BRAHMA SŪTRAS. Aphorisms on the Vedānta philosophy by Bādarayana or Vyāsa. They are also called Brahma Mūmānsā Sūtrās. They are in course of translation by the Rev. K. M. Banerjea in the *Bibliotheca Indica*.

BRAHMA VAIIVARTA PURĀNA. "That Purāna which is related by Sāvarni to Nārada, and contains the account of the greatness of Krishna, with the occurrences of the Rathantara-kalpa, where also the story of Brahma-varāha is repeatedly told, is called the Brahma Vaivarta Purāna, and contains 18,000

stanzas." The copies known rather exceed this number of stanzas, but the contents do not answer to this description. "The character of the work is so decidedly sectarian, and the sect to which it belongs so distinctly marked—that of the worshippers of the juvenile Krishna and Rādhā, a form of belief of known modern origin"—that it must be a production of a comparatively late date. A specimen of the text and translation has been published by Stenzler.

BRAHMĀVARTTA. "Between the two divine rivers, Sarasvatī and Drishadvatī, lies the tract of land which the sages have named Brahmāvartta, because it was frequented by the gods."—*Manu*, ii. 17.

BRAHMA-VEDA. A name given to the Atharvan or fourth Veda, the Veda of prayers and charms.

BRAHMA-YUGA. 'The age of Brāhmans.' The first or Krita-yuga. *See Yuga.*

BRAHMOTTARA PURĀNA. *See* Brahma Purāna.

BRIHAD ĀRANYAKA, BRIHAD UPANISHAD. The Brihad Āranyaka Upanishad belongs to the Satapatha Brāhmaṇa, and is ascribed to the sage Yājnawalkya. It has been translated by Dr. Roer, and published in the *Bibliotheca Indica*. *See* Āranyaka and Yājnawalkya.

BRIHAD-DEVATĀ. An ancient work in slokas by the sage Saunaka, which enumerates and describes the deity or deities to which each hymn and verse of the *Rig-veda* is addressed. It frequently recites legends in support of its attributions.

BRIHAD-RATHA. The tenth and last king of the Maurya dynasty, founded by Chandragupta.

BRIHAN NĀRADĪYA PURĀNA. *See* Nārada Purāna.

BRIHASPATI. In the *Rig-veda* the names Brihaspati and Brahmanaspati alternate, and are equivalent to each other. They are names "of a deity in whom the action of the worshipper upon the gods is personified. He is the suppliant, the sacrificer, the priest, who intercedes with gods on behalf of men and protects mankind against the wicked. Hence he appears as the prototype of the priests and priestly order; and is also designated as the Purohita (family priest) of the divine community. He is called in one place 'the father of the gods,' and a widely extended creative power is ascribed to him. He is

also designated as 'the shining' and 'the gold-coloured,' and as 'having the thunder for his voice.'

In later times he is a *Rishi*. He is also regent of the planet Jupiter, and the name is commonly used for the planet itself. In this character his car is called Niti-ghosha and is drawn by eight pale horses. He was son of the *Rishi* Angiras, and he bears the patronymic Āngirasa. As preceptor of the gods he is called Animishāchārya, Chakshas, Ijya, and Indrejya. His wife, Tārā, was carried off by Soma, the moon, and this gave rise to a war called the Tārakā-maya. Soma was aided by Usanas, Rudra, and all the Daityas and Dānavas, while Indra and the gods took the part of Brihaspati. "Earth, shaken to her centre," appealed to Brahmā, who interposed and restored Tārā to her husband. She was delivered of a son which Brihaspati and Soma both claimed, but Tārā, at the command of Brahmā to tell the truth, declared Soma to be the father, and the child was named Budha. There is an extraordinary story in the Matsya and Bhāgavata Purāṇas of the *Rishis* having milked the earth through Brihaspati. (See *Vishnu Purāna*, i. pp. 188, 190.) Brihaspati was father of Bharadwāja by Mamatā, wife of Utathya. (See *Bharadwāja*.) An ancient code of law bears the name of Brihaspati, and he is also represented as being the Vyāsa of the "fourth, Dwāpara age." There was a *Rishi* of the name in the second Manvantara, and one who was founder of an heretical sect. Other epithets of Brihaspati are Jiva, 'the living,' Dīdivis, 'the bright,' Dhishana, 'the intelligent,' and, for his eloquence, Gish-pati, 'lord of speech.'

BRIHAT-KATHĀ. A large collection of tales, the original of the Kathā-sarit-sāgara (q.v.).

BRIHAT-SANHITĀ. A celebrated work on astronomy by Varāha Mihira. It has been printed by Kern in the *Bibliotheca Indica*, who has also published a translation in *Jour. R. A. S.* for 1870 and following years.

BUDDHA. Gotama Buddha, the founder of Buddhism. *Vishnu's* ninth incarnation. See *Avatāra*.

BUDHA. 'Wise, intelligent.' The planet Mercury, son of Soma, the moon, by Rohini, or by Tārā, wife of Brihaspati. (See *Brihaspati*.) He married Ilā, daughter of the Manu Vaivaswata, and by her had a son, Purūravas. Budha was author of a hymn in the *Rig-veda*. (See *Ilā*.) From his parents he is called

Saumya and Rauhineya. He is also called Praharshana, Rodhana, Tunga, and *Syāmāṅga*, 'black-bodied.' The intrigue of Soma with Tārā was the cause of a great quarrel, in which the gods and the Asuras fought against each other. Brahmā compelled Soma to give up Tārā, and when she returned to her husband she was pregnant. A son was born, who was so beautiful that Brīhaspati and Soma both claimed him. Tārā for a long time refused to tell his paternity, and so excited the wrath and nearly incurred the curse of her son. At length, upon the command of Brahmā, she declared Soma to be the father, and he gave the boy the name of Budha. This name is distinct from Buddha.

CHAITANYA-CHANDRODAYA. 'The rise of the moon of Chaitanya.' A drama in ten acts by Kavi-karma-pura. It is published in the *Bibliotheca Indica*. Chaitanya was a modern Vaishnava reformer, accounted an incarnation of Krishna.

CHAITRA-RATHA. The grove or forest of Kuvera on Mandara, one of the spurs of Meru; it is so called from its being cultivated by the gandharva Chitra-ratha.

CHAKORA. A kind of partridge. A fabulous bird, supposed to live upon the beams of the moon.

CHAKRA-VARTĪ. A universal emperor, described by the Vishnu Purāna as one who is born with the mark of Vishnu's discus visible in his hand; but, Wilson observes, "the grammatical etymology is, 'He who abides in or rules over an extensive territory called a Chakra.'"

CHĀKSHUSHĀ. The sixth Manu. *See* Manu.

CHAMPA. Son of Prīthu-lāksha, a descendant of Yayāti, through his fourth son, Anu, and founder of the city of Champā.

CHAMPĀ, CHAMPĀVATĪ, CHAMPA-MĀLINĪ, CHAMPĀ-PURL. The capital city of the country of Anga. Traces of it still remain in the neighbourhood of Bhāgalpur. It was also called Mālinī, from its being surrounded with champaka trees as with a garland (*mālā*). It is said to have derived its name from Champa, its founder, but the abundant champaka trees may assert a claim to its designation.

CHĀMUNDĀ. An emanation of the goddess Durgā, sent forth from her forehead to encounter the demons Chanda and Munda. She is thus described in the Mārkandeya Purāna :-

“From the forehead of Ambikā (Durgā), contracted with wrathful frowns, sprang swiftly forth a goddess of black and formidable aspect, armed with a scimitar and noose, bearing a ponderous mace, decorated with a garland of dead corses, robed in the hide of an elephant, dry and withered and hideous, with yawning mouth, and lolling tongue, and bloodshot eyes, and filling the regions with her shouts.” When she had killed the two demons, she bore their heads to Durgā, who told her that she should henceforth be known, by a contraction of their names, as Chāmundā.

CHĀNAKYA. A celebrated Brāhman, who took a leading part in the destruction of the Nandas, and in the elevation of Chandra-gupta to their throne. He was a great master of finesse and artifice, and has been called the Machiavelli of India. A work upon morals and polity called Chānakya Sūtra is ascribed to him. He is the chief character in the drama called Mudrā-rākshasa, and is known also by the names Vishnu-gupta and Kauśilya. His maxims have been translated by Weber.

CHANDĀ, CHANDĪ. The goddess Durgā, especially in the form she assumed for the destruction of the Asura called Mahisha.

CHANDĪ-MĀHĀTMYA, CHANDIKĀ-MĀHĀTMYA. The same as the *Chandīpāṭha*.

CHANDĪPĀT, CHANDĪPĀTHA. A poem of 700 verses, forming an episode of the Mārkandeya Purāna. It celebrates Durga's victories over the Asuras, and is read daily in the temples of that goddess. The work is also called Devī-māhātmya. It has been translated by Poley and by Burnouf.

CHANDRA. The moon, either as a planet or a deity. See Soma.

CHANDRA-GUPTA. This name was identified by Sir W. Jones with the Sandracottus or Sandrocyptus mentioned by Arrian and the other classical historians of Alexander's campaign; and somewhat later on as having entered into a treaty with Seleucus Nicator through the ambassador Megasthenes. The identification has been contested, but the chief writers on Indian antiquities have admitted it as an established fact, and have added confirmatory evidence from various sources, so that the identity admits of no reasonable doubt. This identification is of the utmost importance to Indian chronology; it is the

only link by which Indian history is connected with that of Greece, and everything in Indian chronology depends upon the date of Chandra-gupta as ascertained from that assigned to Sandracottus by the classical writers. His date, as thus discovered, shows that he began to reign in 315 B.C., and as he reigned twenty-four years, his reign ended in 291 B.C. Chandra-gupta is a prominent name in both Brāhmanical and Buddhist writings, and his accession to the throne is the subject of the drama *Mudrā-rākshasa*.

When Alexander was in India, he learned that a king named Xandrames reigned over the *Prasii* (*Prāchyas*) at the city of Palibothra, situated at the confluence of the Ganges and another river called *Erranaboaas* (the Sone). At this time, Sandracottus was young, but he waged war against Alexander's captains, and he raised bands of robbers, with whose help he succeeded in establishing freedom in India.

Hindu and Buddhist writers are entirely silent as to Alexander's appearance in India, but they show that Chandra-gupta overthrew the dynasty of the Nandas, which reigned over Magadha, and "established freedom in India by the help of bands of robbers." He established himself at Pātali-putra, the capital of the Nandas, which is identical with the Greek Palibothra, and this has been shown to be the modern Patna. That town does not now stand at the confluence of two rivers, but the rivers in the alluvial plains of Bengal frequently change their courses, and a change in the channel of the Sone has been established by direct geographical evidence. There is a difficulty about Xandrames. This is no doubt the Sanskrit Chandramas, which some consider to be only a shorter form of the name Chandra-gupta, while others point out that the Greek references indicate that Xandrames was the predecessor of Sandracottus, rather than Sandracottus himself.

The dynasty of the Nandas that reigned over Magadha are frequently spoken of as the "nine Nandas," meaning apparently nine descents; but according to some authorities the last Nanda, named Mahā-padma, and his eight sons, are intended. Mahā-padma Nanda was the son of a Sūdra, and so by law he was a Sūdra himself. He was powerful and ambitious, cruel and avaricious. His people were disaffected; but his fall is represented as having been brought about by the Brāhman Chānakya.

Chandra-gupta was then raised to the throne and founded the Mauryan dynasty, the third king of which was the great Asoka, grandson of Chandra-gupta. The Brāhmans and Buddhists are widely at variance as to the origin of the Maurya family. The drama *Mudrā-rākshasa* represents Chandra-gupta as being related to Mahā-padma Nanda, and the commentator on the *Vishnu Purāna* says that he was a son of Nanda by a woman of low caste named Murā, wherefore he and his descendants were called Mauryas. This looks very like an etymological invention, and is inconsistent with the representation that the low caste of Nanda was one cause of his deposition; for were it true, the low-caste king would have been supplanted by one of still lower degree. On the other hand, the Buddhists contend that the Mauryas belonged to the same family as Buddha, who was of the royal family of the Sākyas. The question of the identification of Sandracottus and Chandra-gupta has been discussed at length by Wilson in the preface to the *Mudrā-rākshasa* in his *Hindu Theatre*, and in the *Vishnu Purāna*, vol. iv. p. 185; also by Max Müller in his *History of Ancient Sanskrit Literature*.

CHANDRA-HĀSA. A prince of the south, who lost his parents soon after his birth, and fell into a state of destitution, but after going through a variety of adventures came to the throne. See Wheeler, vol. i. p. 522.

CHANDRA-KĀNTA. 'The moon-stone.' A gem or stone supposed to be formed by the congelation of the rays of the moon; a crystal is perhaps meant. It is supposed to exercise a cooling influence. So in the *Megha-dūta*—

"The moon's white rays the smiling night illume,
And on the moon-gem concentrated fall,
That hangs in woven nets in every hall;
Whence cooling dews upon the fair descend,
And life renewed to languid nature lend."

It is also called *Manī-chaka*.

CHANDRA-KETU. 1. A son of Lakshmana. 2. A king of the city of Chakora. 3. A country near the Himalayas.

CHANDRA-VANSA. The Lunar race. The lineage or race which claims descent from the moon. It is divided into two great branches, the Yādavas and Pauravas, respectively descended from Yadu and Puru. Krishna belonged to the line of Yadu, and Dushyanta with the Kuru and Pāndu princes to

the line of Puru. The following is a list of the Lunar race as given in the Vishnu Purāna, but the authorities vary :—

THE LUNAR RACE.

Atri, the *Rishi*.
Soma, the Moon.
Budha, Mercury.
Purūravas.
Āyu, Āyus.

| Nahusha (and 3 others). Yayāti (and 5 others). | | Kings of Kāśī. | |
|---|--------------------------------------|----------------|--|
| Yādavas. | Pauravas. | Kings of Kāśī. | |
| Yadu, eldest. | Puru, youngest (and 3 others). | Kshatravridha. | |
| Kroshṭu (and 3 others). | | Suhotra. | |
| Vṛiṇīvat. | Janamejaya. | Kāsa. | |
| Swāhi. | Prachinvat. | Kāśirāja. | |
| Rushadgu. | Pravira. | Dīrghatamas. | |
| Chitraratha. | Manasyu. | Dhanwantari. | |
| Sasabindu. | Abhayada. | Ketumat. | |
| Prithusaravas (one of a million sons). | Sudyumna. | Bhīmaratha. | |
| Tamas. | Bahugava. | Divodāsa. | |
| Usanas. | Samyāti. | Pratardana. | |
| Siteyus. | Ahamyati. | Dyumat. | |
| Rukmavakavacha or Ruchaka. | Rāteyu (and 9 others). Rantiñāra. | Satrujit. | |
| Parāvṛit. | Tansu. | Vatsa. | |
| Jyāmagha. | Anila. | Ritadhwaja | |
| Vidarbha. | Dushyanta. | | |
| Kratha. | Bharata. | | |
| Kunti. | Bharadwaja | | |
| Vṛiñzhi. | or adopted. | | |
| Nirviti. | Vitatha | or | |
| Dasārha. | Bhavanmanyu. | Kuvalayāswa. | |
| Vyoman. | Bṛihatkshatra (and many others). | Alarka. | |
| Jimūta. | Suhotra. | Sannati | |
| Vikriti. | Hastin (of Hastināpur). | | |
| Bhīmaratha. | Ajamīdha (and 2 others). | | |
| Navaratha. | Riksha (and others). | Santati. | |
| Dasaratha. | Samvarana. | Sunītha. | |
| Sakuni. | Kuru | Suketu. | |
| Karambhi. | Jahnu (and many others). | Satyaketu. | |
| Devarāta. | Suratha. | Vibhu. | |
| Devakshattra. | Vidūratha. | Suvibhu. | |
| Madhu. | Sārvabhauma. | Sukumāra. | |
| Anavaratha. | Jayasena. | Dhrishtaketu. | |
| Kuruvatasa. | Ārāvin. | | |
| Anuratha. | | | |
| Puruhotra. | | | |

THE LUNAR RACE—Continued.

| <i>Yādavas.</i> | <i>Pauravas.</i> | <i>Kings of Kāśa.</i> |
|--------------------------|-------------------------|-----------------------|
| Ansu. | Ayutāyus. | Vainahotra. |
| Satwata. | Akrodhana. | Bhārga. |
| Andhaka (and 6 others). | Devātithi. | Bhārga-bhūmi. |
| Bhajamāna. | Riksha. | |
| Vidūratha. | Dilipa. | |
| Sūra. | Praṭīpa. | |
| Sāmin. | Sāntanu (and 2 others). | |
| Pratikshattra. | Pāndu.* | |
| Swayambhoja. | Dhṛitarāshṭra. | |
| Hṛidika. | Yudhi-shthira. | |
| Devamīḍhusha. | Parikshit. | |
| Sūra. | Janamejaya. | |
| Vasudeva (and 9 others). | Satānika. | |
| Krishna and Bala- | Aswamedhaddatta. | |
| rāma. | Adhisimakrishna. | |
| (Extinct.) | Nichakru. | |
| | Ushna. | |
| | Chitraratha. | |
| | Vrishnimat. | |
| | Sushena. | |
| | Sunītha. | |
| | Rīcha. | |
| | Nrichakshush. | |
| | Sukhābala. | |
| | Pariplava. | |
| | Sunaya. | |
| | Medhāvin. | |
| | Nripanjaya. | |
| | Mṛidu. | |
| | Tigma. | |
| | Bṛihadraṭha. | |
| | Vasudāna. | |
| | Satānika. | |
| | Udayana. | |
| | Ahīnara. | |
| | Khandapāni. | |
| | Niramittra. | |
| | Kshemaka. | |

CHĀNŪRA. A wrestler in the service of Kansa, who was killed by Krishna.

CHARAKA. A writer on medicine who lived in Vedic times. According to his own statement, he received the materials of his work from Agnivesa, to whom they were delivered by Ātreyā. A legend represents him as an incarnation of the serpent Seshā. The work was translated into Arabic before the end of the eighth century. The text has been printed in India.

* See Table under Mahā-bhārata.

CHARAKA. One of the chief schools of the Yajur-veda.

CHARAKA-BRĀHMANA. A Brāhmaṇa of the Black Yajur-veda.

CHARANA. A Vedic school or society. It is explained by a commentator as “a number of men who are pledged to the reading of a certain Sākhā of the Veda, and who have in this manner become one body.”

CHĀRANAS. Panegyrists. The panegyrists of the gods.

CHARMANVATĪ. The river Chambal.

CHĀRU, CHĀRU-DEHA, CHĀRU-DESHNA, CHĀRU-GUPTA. Sons of Krishna and Rukminī.

CHĀRU-DATTA. The Brāhmaṇa hero of the drama *Mrich-chhakatī*.

CHĀRU HĀSINĪ ‘Sweet smiler.’ This epithet is used for Rukminī and for Lakshmanā, and perhaps for other wives of Krishna.

CHĀRU-MATĪ Daughter of Krishna and Rukminī.

CHĀRVĀKA. 1. A Rākshasa, and friend of Dur-yodhana, who disguised himself as a Brāhmaṇa and reproached Yudhiṣṭhīra for his crimes, when he entered Hastinā-pura in triumph after the great battle. The Brāhmans discovered the imposture and reduced Chārvāka to ashes with the fire of their eyes. 2. A sceptical philosopher who advocated materialistic doctrines. He probably lived before the composition of the Rāmāyana, and is perhaps identical with the Chārvāka of the Mahā-bhārata. His followers are called by his name.

CHATUR-VARNA. The four castes. *See* Varna.

CHEDI. Name of a people and of their country, the modern Chandail and Boglekhand. The capital was Sukti-mati, and among the kings of this country were Dama-ghosha and Sisu-pāla.

CHEKITĀNA. A son of Dhrishta-ketu, Rāja of the Kekayas, and an ally of the Pāṇavas.

CHERA. A kingdom in the south of the peninsula, which was absorbed by its rival the Chola kingdom.

CHHANDAS, CHHANDO. Metre. One of the Vedāngas. The oldest known work on the subject is “the Chhandah-sūtra, ascribed to Pingala, which may be as old as the second century B.C.” It is published in the *Bibliotheca Indica*. The subject is one to which great attention has been given by the Hindus from the earliest times.

CHHANDOGA. A priest or chanter of the Sāma-veda.

CHHĀNDOGYA. Name of a Upanishad of the Sāma-veda. (See Upanishad.) It has been printed by Dr. Roer, and it has been translated into English by Rājendra Lal, and published in the *Bibliotheca Indica*. There is also another printed edition of the text. The Chhāndogya Upanishad consists of eight out of ten chapters of the Chhāndogya Brāhmaṇa ; the first two chapters are yet wanting. This work is particularly distinguished by its rich store of legends regarding the gradual development of Brahmanical theology.

CHHĀYĀ. 'Shade.' A handmaid of the sun. Sanjnā, wife of the sun, being unable to bear the fervour of her lord, put her handmaid Chhāyā in her place. The sun, believing Chhāyā to be his wife, had three children by her : Sani, the planet Saturn ; the Manu Sāvarṇi ; and a daughter, the Tapati river. As mother of Saturn, Chhāyā is known as Sani-prasū. The partiality which she showed for these children provoked Yama, the son of Sanjnā, and he lifted his foot to kick her. She cursed him to have his leg affected with sores and worms. This made it clear that she was not Sanjnā and mother of Yama, so the sun went in search of Sanjnā and brought her back. According to one Purāna, Chhāyā was a daughter of Viswakarma, and sister of Sanjnā, the wife of the sun.

CHINTĀ-MĀNL. 'The wish-gem.' A jewel which is supposed to have the power of granting all desires. The philosopher's stone. It is said to have belonged to Brahmā, who is himself called by this name. It is also called Divya-ratna.

CHIRA-JĪVIN. 'Long-lived.' Gods or deified mortals, who live for long periods.

CHITRA-GUPTA. A scribe in the abodes of the dead, who records the virtues and vices of men. The recorder of Yama.

CHITRA-KŪTA. 'Bright-peak.' The seat of Vālmīki's hermitage, in which Rāma and Sītā both found refuge at different times. It is the modern Chitrakote, on the river Pisuni, about fifty miles south-east of Banda in Bundelkhand. It is a very holy place, and abounds with temples and shrines, to which thousands annually resort. "The whole neighbourhood is Rāma's country. Every headland has some legend, every cavern is connected with his name."—*Cust in "Calcutta Review."*

CHITRA-LEKHĀ. A picture. Name of a nymph who was skilled in painting and in the magic art. She was the friend and confidante of Ushā. See Ushā.

CHITRĀNGADA. The elder son of King Sāntanu, and brother of Bhishma. He was arrogant and proud, and was killed in early life in a conflict with a Gandharva of the same name.

CHITRĀNGADĀ. Daughter of King Chritra-vāhana of Mani-pura, wife of Arjuna and mother of Babhru-vāhana.

CHITRA-RATHA. 'Having a fine car.' The king of the Gandharvas. There are many others known by this name.

CHITRA-SENA. 1. One of the hundred sons of Dhritarāshtra. 2. A chief of the Yakshas.

CHITRA-YAJNA. A modern drama in five acts upon the legend of Daksha. It is the work of a Pandit named Vaidyanātha Vāchaspati.

CHOLA. A country and kingdom of the south of India about Tanjore. The country was called Chola-mandala, whence comes the name Coromandel.

CHYAVANA, CHYAVĀNA. A sage, son of the *Rishi* Bhrigu, and author of some hymns.

In the *Rig-veda* it is said that when "Chyavana had grown old and had been forsaken, the Aswins divested him of his decrepit body, prolonged his life, and restored him to youth, making him acceptable to his wife, and the husband of maidens." This story is thus amplified in the *Satapatha Brāhmaṇa* :—The sage Chyavana assumed a shrivelled form and lay as if abandoned. The sons of Saryāta, a descendant of Manu, found this body, and pelted it with clods. Chyavana was greatly incensed, and to appease him Saryāta yoked his chariot, and taking with him his daughter Su-kanyā, presented her to Chyavana. The Aswins endeavoured to seduce her, but she remained faithful to her shrivelled husband, and under his direction she taunted them with being incomplete and imperfect, and consented to tell them in what respect they were deficient, if they would make her husband young again. They directed that he should bathe in a certain pond, and having done so, he came forth with the age that he desired. She then informed them that they were imperfect because they were excluded from a sacrifice the other gods were performing.

They departed and succeeded in getting admitted to join the other gods.

According to the *Māhā-bhārata*, Chyavana besought Indra to allow the Aswins to partake of the libations of soma. Indra replied that the other gods might do as they pleased, but he would not consent. Chyavana then commenced a sacrifice to the Aswins; the other gods were subdued, but Indra, in a rage, rushed with a mountain in one hand and his thunderbolt in another to crush Chyavana. The sage having sprinkled him with water and stopped him, "created a fearful open-mouthed monster called Mada, having teeth and grinders of portentous length, and jaws one of which enclosed the earth, the other the sky; and the gods, including Indra, are said to have been at the root of his tongue like fishes in the mouth of a sea monster." In this predicament "Indra granted the demand of Chyavana, who was thus the cause of the Aswins becoming drinkers of the soma."

In another part of the *Mahā-bhārata* he is represented as exacting many menial offices from King Kusika and his wife, but he afterwards rewarded them by "creating a magical golden palace," and predicted the birth of "a grandson of great beauty and heroism (*Parasu-rāma*)."

The *Mahā-bhārata*, interpreting his name as signifying 'the fallen,' accounts for it by a legend which represents his mother, Pulomā, wife of Bhrigu, as having been carried off by the demon Puloman. She was pregnant, and in her fright the child fell from her womb. The demon was softened, and let the mother depart with her infant.

The version of the story as told in the *Mahā-bhārata* and *Purāṇas* is that Chyavana was so absorbed in penance on the banks of the Narmadā that white ants constructed their nests round his body and left only his eyes visible. Su-kanyā, daughter of King Saryāta, seeing two bright eyes in what seemed to be an anthill, poked them with a stick. The sage visited the offence on Saryāta, and was appeased only by the promise of the king to give him Su-kanyā in marriage. Subsequently the Aswins, coming to his hermitage, compassionated her union with so old and ugly a husband as Chyavana, and tried to induce her to take one of them in his place. When their persuasions failed, they told her they were the physicians of the gods, and would

restore her husband to youth and beauty, when she could make her choice between him and one of them. Accordingly the three bathed in a pond and came forth of like celestial beauty. Each one asked her to be his bride, and she recognised and chose her own husband. Chyavana, in gratitude, compelled Indra to admit the Aswins to a participation of the soma ceremonial. Indra at first objected, because the Aswins wandered about among men as physicians and changed their forms at will. But Chyavana was not to be refused; he stayed the arm of Indra as he was about to launch a thunderbolt, and he created a terrific demon who was on the point of devouring the king of the gods when he submitted.

According to the *Mahā-bhārata*, Chyavana was husband of Ārushi or Su-kanyā and father of Aurva. He is also considered to be the father of Hārita.

The name is *Chyavāna* in the *Rig-veda*, but *Chyavana* in the *Brāhmaṇa* and later writings.

DADHYANCH, DADHĪCHA. (Dadhīcha is a later form.) A Vedic *Rishi*, son of Atharvan, whose name frequently occurs. The legend about him, as it appears in the *Rig-veda*, is that Indra taught him certain sciences, but threatened to cut off his head if he taught them to any one else. The Aswins prevailed upon Dadhyanch to communicate his knowledge to them, and, to preserve him from the wrath of Indra, they took off his own head and replaced it with that of a horse. When Indra struck off the sage's equine head the Aswins restored his own to him. A verse of the *Rig-veda* says, "Indra, with the bones of Dadhyanch, slew ninety times nine *Vritras*;" and the story told by the scholiast in explanation is, that while Dadhyanch was living on earth the Asuras were controlled and tranquillised by his appearance; but when he had gone to heaven, they overspread the whole earth. Indra inquired for Dadhyanch, or any relic of him. He was told of the horse's head, and when this was found in a lake near Kuru-kshetra, Indra used the bones as weapons, and with them slew the Asuras, or, as the words of the Vedic verse are explained, he "foiled the nine times ninety stratagems of the Asuras or *Vritras*." The story as afterwards told in the *Mahā-bhārata* and *Purāṇas* is that the sage devoted himself to death that Indra and the gods might be armed with his bones as more effective weapons than thunderbolts for the

destruction of Vritra and the Asuras. According to one account he was instrumental in bringing about the destruction of "Daksha's sacrifice." See Daksha.

DAITYAS. Titans. Descendants from Diti by Kasyapa. They are a race of demons and giants, who warred against the gods and interfered with sacrifices. They were in turn victorious and vanquished. They and the Dānavas are generally associated, and are hardly distinguishable. As enemies of sacrifices they are called Kratu-dwishes.

DĀKINĪ. A kind of female imp or fiend attendant upon Kali and feeding on human flesh. The Dākinīs are also called Asra-pas, 'blood drinkers.'

DAKSHA. 'Able, competent, intelligent.' This name generally carries with it the idea of a creative power. Daksha is a son of Brahmā; he is one of the Prajāpatis, and is sometimes regarded as their chief. There is a great deal of doubt and confusion about him, which of old the sage Parāsara could only account for by saying that "in every age Daksha and the rest are born and are again destroyed." In the *Rig-veda* it is said that "Daksha sprang from Aditi, and Aditi from Daksha." Upon this marvellous mutual generation Yāska in the *Nirukta* remarks, "How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other, and have derived their substance from each other." Roth's view is that Aditi is eternity, and that Daksha (spiritual power) is the male energy which generates the gods in eternity. In the *Satapatha Brāhmaṇa*, Daksha is identified with Prajāpati, the creator. As son of Aditi, he is one of the Ādityas, and he is also reckoned among the Viswadevas.

According to the Mahā-bhārata, Daksha sprang from the right thumb of Brahmā, and his wife from that deity's left thumb. The Purāṇas adopt this view of his origin, but state that he married Prasūti, daughter of Priya-vrata, and grand-daughter of Manu. By her he had, according to various statements, twenty-four, fifty, or sixty daughters. The *Rāmāyana* and Mahā-bhārata agree in the larger number; and according to Manu and the Mahā-bhārata he gave ten of his daughters to Dharma and thirteen to Kasyapa, who became the mothers of gods and demons, men, birds, serpents, and all living things. Twenty-seven

were given in marriage to Soma, the moon, and these became the twenty-seven Nakshatras or lunar mansions. One of the daughters, named Sati, married Siva, and killed herself in consequence of a quarrel between her husband and father. The Kāsi Khanda represents that she became a satī and burnt herself.

Another legend of the Mahā-bhārata and Purāṇas represents Daksha as being born a second time, in another Manwantara, as son of the Prachetasas and Mārīshā, and that he had seven sons, "the allegorical persons Krodha, Tamas, Dama, Vikrita, Angiras, Kardama, and Aswa." This second birth is said to have happened through his having been cursed to it by his son-in-law Siva. Daksha was in a certain way, by his mother Mārīshā, an emanation of Soma, the moon ; and as twenty-seven of his daughters were married to that luminary, Daksha is sometimes referred to as being both the father and the offspring of the moon, thus reiterating the duality of his nature.

In the Hari-vansa Daksha appears in another variety of his character. According to this authority, Vishnu himself became Daksha, and formed numerous creatures, or, in other words, he became the creator. Daksha, the first of males, by virtue of yoga, himself took the form of a beautiful woman, by whom he had many fair daughters, whom he disposed of in marriage in the manner related by Manu and above stated.

An important event in the life of Daksha, and very frequently referred to, is "Daksha's sacrifice," which was violently interrupted and broken up by Siva. The germ of this story is found in the Taittiriya Sanhitā, where it is related that the gods, having excluded Rudra from a sacrifice, he pierced the sacrifice with an arrow, and that Pūshan, attempting to eat a portion of the oblation, broke his teeth. The story is found both in the Rāmāyaṇa and Mahā-bhārata. According to the latter, Daksha was engaged in sacrifice, when Siva in a rage, and shouting loudly, pierced the offering with an arrow. The gods and Asuras were alarmed and the whole universe quaked. The Rishis endeavoured to appease the angry god, but in vain. "He ran up to the gods, and in his rage knocked out the eyes of Bhaga with a blow, and, incensed, assaulted Pūshan with his foot and knocked out his teeth as he was eating the offer-

ing." The gods and *Rishis* humbly propitiated him, and when he was appeased "they apportioned to him a distinguished share in the sacrifice, and through fear resorted to him as their refuge." In another part of the same work the story is again told with considerable variation. Daksha instituted a sacrifice and apportioned no share to Rudra (Siva). Instigated by the sage Dadhichi, the god hurled his blazing trident, which destroyed the sacrifice of Daksha and fell with great violence on the breast of Nārāyana (Vishnu). It was hurled back with violence to its owner, and a furious battle ensued between the two gods, which was not intermitted till Brahmā prevailed upon Rudra to propitiate Nārāyana. That god was gratified, and said to Rudra, "He who knows thee knows me; he who loves thee loves me."

The story is reproduced in the *Purānas* with many embellishments. Daksha instituted a sacrifice to Vishnu, and many of the gods repaired to it, but Siva was not invited, because the gods had conspired to deprive him of sacrificial offerings. The wife of Siva, the mountain goddess Umā, perceived what was going on. Umā was a second birth of Sati, daughter of Daksha, who had deprived herself of life in consequence of her father's quarrel with herself and her husband, Siva. Umā urged her husband to display his power and assert his rights. So he created Vira-bhadra, "a being like the fire of fate," and of most terrific appearance and powers. He also sent with him hundreds and thousands of powerful demigods whom he called into existence. A terrible catastrophe followed; "the mountains tottered, the earth shook, the winds roared, and the depths of the sea were disturbed." The sacrifice is broken up, and, in the words of Wilson, "Indra is knocked down and trampled on, Yama has his staff broken, Saraswati and the Mātris have their noses cut off, Mitra or Bhaga has his eyes pulled out, Pūshan has his teeth knocked down his throat, Chandra (the moon) is pummelled, Vahni's (fire's) hands are cut off, Bhrigu loses his beard, the Brāhmans are pelted with stones, the Prajāpatis are beaten, and the gods and demigods are run through with swords or stuck with arrows." Daksha then, in great terror, propitiated the wrathful deity and acknowledged his supremacy. According to some versions, Daksha himself was decapitated and his head thrown into the fire. Siva subsequently restored him and the

other dead to life, and as Daksha's head could not be found, it was replaced by that of a goat or ram. The Hari-vansa, in its glorification of Vishnu, gives a different finish to the story. The sacrifice was destroyed and the gods fled in dismay, till Vishnu intervened, and seizing Siva by the throat, compelled him to desist and acknowledge his master.

“This,” says Wilson, “is a legend of some interest, as it is obviously intended to intimate a struggle between the worshippers of Siva and Vishnu, in which at first the latter, but finally the former, acquired the ascendancy.”

Daksha was a lawgiver, and is reckoned among the eighteen writers of Dharma-sāstras.

The name Daksha was borne by several other persons.

DAKSHA-SĀVARNA. The ninth Manu. *See* Manu.

DĀKSHĀYANA. Connected with Daksha. A son or descendant of that sage.

DĀKSHĀYANI. A name of Aditi as daughter of Daksha.

DAKSHINĀ. A present made to Brāhmans; the honorarium for the performance of a sacrifice. This is personified as a goddess, to whom various origins are assigned.

DAKSHINĀCHĀRĪS. Followers of the right-hand form of Sākta worship. *See* Tantra.

DAMA. A son, or, according to the Vishnu Purāna, a grandson of King Marutta of the Solar race. He rescued his bride Su-mānā from his rivals, and one of them, named Vapushmat, subsequently killed Marutta, who had retired into the woods after relinquishing his crown to his son. Dama in retaliation killed Vapushmat and offered his blood in the funeral rites of Marutta, while he made an oblation of part of the flesh, and with the rest fed the Brāhmans who were of Rākshasa descent.

DAMA-GHOSHA. King of Chedi and father of Sisu-pāla.

DAMAYANTI. Wife of Nala and heroine of the tale of Nala and Damayanti. She is also known by her patronymic Bhaimī. *See* Nala.

DAMBHODBHAVA. A king whose story is related in the Mahā-bhārata as an antidote to pride. He had an overweening conceit of his own prowess, and when told by his Brāhmans that he was no match for Nara and Nārāyana, who were living as ascetics on the Gandha-mādana mountain, he proceeded thither with his army and challenged them. They endeavoured to dis-

suade him, but he insisted on fighting. Nara then took a handful of straws, and using them as missiles, they whitened all the air, and penetrated the eyes, ears, and noses of the assailants, until Dambhodbhava fell at Nara's feet and begged for peace.

DĀMODARA. A name given to Krishna because his foster-mother tried to tie him up with a rope (*dāma*) round his belly (*udara*).

DĀNAVAS. Descendants from Danu by the sage Kasyapa. They were giants who warred against the gods. *See* Daityas.

DANDA-DHARA. 'The rod-bearer.' A title of Yama, the god of death.

DANDAKA. The aranya or forest of Dandaka, lying between the Godāvarī and Narmadā. It was of vast extent, and some passages of the Rāmāyaṇa represent it as beginning immediately south of the Yamunā. This forest is the scene of many of Rāma and Sītā's adventures, and is described as "a wilderness over which separate hermitages are scattered, while wild beasts and Rākshasas everywhere abound."

DANTA-VAKTRA. A Dānava king of Karuṣha and son of Vriddha-sarma. He took a side against Krishna, and was eventually killed by him.

DANU. A Dānava. Also the mother of the Dānavas. The demon Kabandha (q.v.).

DARADA. A country in the Hindu Kush, bordering on Kashmīr. The people of that country, "the Durds, are still where they were at the date of the text (of the Vishnu Purāṇa) and in the days of Strabo and Ptolemy; not exactly, indeed, at the sources of the Indus, but along its course above the Himālaya, just before it descends to India."—Wilson.

DARBAS. 'Tearers.' Rākshasas and other destructive demons.

DARDURA. Name of a mountain in the south; it is associated with the Malaya mountain in the Mahā-bhārata.

DARSANA. 'Demonstration.' The Shad-darsanas or six demonstrations, *i.e.*, the six schools of Hindu philosophy. All these schools have one starting-point, *ex nihilo nihil fit*; and all have one and the same final object, the emancipation of the soul from future birth and existence, and its absorption into the supreme soul of the universe. These schools are:—

i. **Nyāya.** founded by the sage Gotama. The word *nyāya*

means propriety or fitness, the proper method of arriving at a conclusion by analysis. This school has been called the Logical School, but the term is applicable to its method rather than to its aims. It is also said to represent "the sensational aspect of Hindu philosophy," because it has "a more pointed regard to the fact of the five senses than the others have, and treats the external more frankly as a solid reality." It is the exoteric school, as the Vedānta is the esoteric.

2. Vaiseshika, founded by a sage named Kanāda, who lived about the same time as Gotama. It is supplementary to the Nyāya, and these two schools are classed together. It is called the Atomic School, because it teaches the existence of a transient world composed of aggregations of eternal atoms.

Both the Nyāya and Vaiseshika recognise a Supreme Being.

3. Sāṅkhya. The Sāṅkhya and Yoga are classed together because they have much in common, but the Sāṅkhya is atheistical, while the Yoga is theistic. The Sāṅkhya was founded by the sage Kapila, and takes its name from its numeral or discriminative tendencies. The Sāṅkhya-Kārikā, the text-book of this school, has been translated by Colebrooke and Wilson, and part of the aphorisms of Kapila were translated for the *Bibliotheca Indica* by the late Dr. Ballantyne.

4. Yoga. This school was founded by Patanjali, and from his name is also called Pātanjala. It pursues the method of the Sāṅkhya and holds with many of its dogmas, but it asserts the existence not only of individual souls, but of one all-pervading spirit, which is free from the influences which affect other souls.

5. Pūrva-mīmānsā. 6. Uttara-mīmānsā. The prior and later Mīmānsās. These are both included in the general term Vedānta, but the Pūrva-mīmānsā is commonly known as the Mīmānsā and the Uttara-mīmānsā as the Vedānta, 'the end or object of the Vedas.' The Pūrva-mīmānsā was founded by Jaimini, and the Uttara-mīmānsā is attributed to Vyāsa, the arranger of the Vedas. "The object of both these schools is to teach the art of reasoning with the express purpose of aiding the interpretation of the Vedas, not only in the speculative but the practical portion." The principal doctrines of the Vedānta (Uttara) are that "God is the omniscient and omnipotent cause of the existence, continuance, and dissolution of the universe. Creation is an act of his will; he is both the efficient and the material cause of the

world." At the consummation of all things all are resolved into him. He is "the sole-existent and universal soul," and besides him there is no second principle; he is *adwaita*, 'without a second.' Sankarāchārya was the great apostle of this school.

The period of the rise of these schools of philosophy is uncertain, and is entirely a matter of inference, but they are probably later than the fifth century B.C. The Vedānta (Uttara-mīmānsā) is apparently the latest, and is supposed to have been evoked by the teachings of the Buddhists. This would bring it to within three or four centuries B.C. The other schools are to all appearance older than the Vedānta, but it is considered by some that all the schools show traces of Buddhist influences, and if so, the dates of all must be later. It is a question whether Hindu philosophy is or is not indebted to Greek teaching, and the later the date of the origin of these schools the greater is the possibility of Greek influence. Mr. Colebrooke, the highest authority on the subject, is of opinion that "the Hindus were in this instance the teachers, not the learners."

Besides the six schools, there is yet a later system known as the Paurānik and the Eclectic school. The doctrines of this school are expounded in the Bhagavad-gītā (q.v.).

The merits of the various schools have been thus summed up:— "When we consider the six Darsanas, we shall find that one of them, the Uttara-mīmānsā, bears no title to be ranked by the side of the others, and is really little more than a mystical explanation of the practical injunctions of the Vedas. We shall also admit that the earlier Vedānta, very different from the school of Nihilists now existing under that name, was chiefly a controversial essay, seeking to support the theology of sacred writ, but borrowing all its philosophical portions from the Yoga school, the most popular at the time of its composition. Lastly, the Nyāya is little more than a treatise on logic, introducing the doctrines of the theistic Sāṅkhya; while the Vaisesika is an essay on physics, with, it is true, the theory of atoms as its distinguishing mark, though even to this we feel inclined to refuse the imputation of novelty, since we find some idea of it lurking obscurely in the theory of subtle elements which is brought forward in Kapila's Sāṅkhya. In short, the basis of all Indian philosophy, if indeed we may not say the only system of philosophy really discovered in India, is the Sāṅkhya, and this forms the basis

of the doctrines expounded in the Bhagavad-gītā."—*Cockburn Thomson*.

Colebrooke's *Essays* are the great authorities on Hindu philosophy. Ballantyne has translated many of the original aphorisms, and he, Cockburn Thomson, Hall, Banerjea, and others have written on the subject.

DĀRUKA. Krishna's charioteer, and his attendant in his last days.

DASA-KUMĀRA-CHARITA. 'Tales of the ten princes,' by Sri Dandī. It is one of the few Sanskrit works written in prose, but its style is so studied and elaborate that it is classed as a Kāvya or poem. The tales are stories of common life, and display a low condition of morals and a corrupt state of society. The text has been printed with a long analytical introduction by H. H. Wilson, and again in Bombay by Bühler. There is an abridged translation by Jacobs, also a translation in French by Fauche, and a longer analysis in vol. iv. of Wilson's works.

DASĀNANA. 'Ten faced.' A name of Rāvana.

DASA-RATHA. A prince of the Solar race, son of Aja, a descendant of Ikshwāku, and king of Ayodhyā. He had three wives, but being childless, he performed the sacrifice of a horse, and, according to the Rāmāyana, the chief queen, Kausalyā, remained in close contact with the slaughtered horse for a night, and the other two queens beside her. Four sons were then born to him from his three wives. Kausalyā bore Rāma, Kaikeyī gave birth to Bharata, and Su-mitrā bore Lakshmana and Satru-ghna. Rāma partook of half the nature of Vishnu, Bharata of a quarter, and the other two shared the remaining fourth. The Rāmāyana, in explanation of this manifestation of Vishnu, says that he had promised the gods to become incarnate as man for the destruction of Rāvana. He chose Dasa-ratha for his human parent; and when that king was performing a second sacrifice to obtain progeny, he came to him out of the fire as a glorious being, and gave him a vessel full of nectar to administer to his wives. Dasa-ratha gave half of it to Kausalyā, and a fourth each to Su-mitrā and Kaikeyī. They all in consequence became pregnant, and their offspring partook of the divine nature according to the portion of the nectar each had drunk. There were several others of the name. *See Rāma-chandra*.

DASĀRHA, DĀSĀRHA. Prince of the Dasārhās, a title of Krishna. The Dasārhās were a tribe of Yādavas.

DASA-RŪPAKA. An early treatise on dramatic composition. It has been published by Hall in the *Bibliotheca Indica*.

DĀSAS. 'Slaves.' Tribes and people of India who opposed the progress of the intrusive Āryans.

DASRAS. 'Beautiful' The elder of the two Aswins, or in the dual (Dasrau), the two Aswins.

DASYUS. In the Vedas they are evil beings, enemies of the gods and men. They are represented as being of a dark colour, and probably were the natives of India who contended with the immigrant Āryans. It has, however, been maintained that they were hermits and ascetics of Āryan race. In later times they are barbarians, robbers, outcasts, who, according to some authorities, descended from Viswāmitra.

DATTAKA-CHANDRIKĀ. A treatise on the law of adoption by Devana Bhatta. Translated by Sutherland.

DATTAKA-MIMĀNSĀ. A treatise on the law of adoption by Nanda Pandita. Translated by Sutherland.

DATTAKA-SIROMANI. A digest of the principal treatises on the law of adoption. Printed at Calcutta.

DATTĀTREYA. Son of Atri and Anasūyā. A Brāhman saint in whom a portion of Brahmā, Vishnu, and Siva, or more particularly Vishnu, was incarnate. He had three sons, Soma, Datta, and Dur-vāsas, to whom also a portion of the divine essence was transmitted. He was the patron of Kārta-vīrya, and gave him a thousand arms.

DĀYA-BHĀGA. 'Law of inheritance.' This title belongs especially to the treatise of Jimūta Vāhana, current in Bengal. Translated by Colebrooke.

DĀYA-KRAMA-SANGRAHA. A treatise on the law of inheritance as current in Bengal, by Sri Krishna Tarkālankāra. Translated by Wynch.

DĀYA-TATWA. A treatise on the law of inheritance as current in Bengal, by Raghunandana Bhattachārya.

DEVA. (Nom. Devas = Deus, from the root *Div*, to shine.) God. A deity. The gods are spoken of as thirty-three in number, eleven for each of the three worlds.

DEVAKA. Father of Devakī and brother of Ugrasena.

DEVAKĪ. Wife of Vasu-deva, mother of Krishna and cousin of Kansa. She is sometimes called an incarnation of

Aditi, and is said to have been born again as Prisnī, the wife of King Su-tapas.

DEVALA. A Vedic *Rishi*, to whom some hymns are attributed. There are several men of this name; one was author of a code of law, another was an astronomer, and one the grandfather of Pāṇini.

DEVĀLĀ. Music, personified as a female.

DEVA-LOKA. The world of the gods, *i.e.*, Swarga, Indra's heaven.

DEVA-MĀTRI. 'Mother of the gods.' An appellation of Aditi (q.v.).

DEVA-RĀTA. 1. A royal *Rishi* of the Solar race, who dwelt among the Videhas, and had charge of Siva's bow, which descended to Janaka and was broken by Rāma. 2. A name given to Sunah-sephas.

DEVARSHIS. (*Deva-rishis.*) *Rishis* or saints of the celestial class, who dwell in the regions of the gods, such as Nārada. Sages who have attained perfection upon earth and have been exalted as demigods to heaven.

DEVATĀ. A divine being or god. The name Devatās includes the gods in general, or, as most frequently used, the whole body of inferior gods.

DEVATĀDHYĀYA-BRĀHMĀNA. The fifth Brāhmaṇa of the Sāma-veda. The text has been edited by Burnell.

DEVAYĀNĪ. Daughter of Sukra, priest of the Daityas. She fell in love with her father's pupil Kacha, son of Brīhaspati, but he rejected her advances. She cursed him, and in return he cursed her, that she, a Brāhmaṇa's daughter, should marry a Kshatriya. Devayānī was companion to Sarmishṭhā, daughter of the king of the Daityas. One day they went to bathe, and the god Vāyu changed their clothes. When they were dressed, they began to quarrel about the change, and Devayānī spoke "with a scowl so bitter that Sarmishṭhā slapped her face, and pushed her into a dry well." She was rescued by King Yayāti, who took her home to her father. Sukra, at his daughter's vehement persuasion, demanded satisfaction from Sarmishṭhā's father, the Daitya king. He conceded Devayānī's demand, that upon her marriage Sarmishṭhā should be given to her for a servant. Devayānī married King Yayāti, a Kshatriya, and Sarmishṭhā became her servant. Subsequently Yayāti became

enamoured of Sarmishthā, and she bore him a son, the discovery of which so enraged Devayānī that she parted from her husband, and went home to her father, having borne two sons, Yadu and Turvasa or Turvasu. Her father, Sukra, cursed Yayāti with the infirmity of old age, but afterwards offered to transfer it to any one of Yayāti's sons who would submit to receive it. Yadu, the eldest, and progenitor of the Yādavas, refused, and so did all the other sons, with the exception of Sarmishthā's youngest son, Puru. Those who refused were cursed by their father, that their posterity should never possess dominion; but Puru, who bore his father's curse for a thousand years, succeeded his father as monarch, and was the ancestor of the Pāndavas and Kauravas.

DEVA-YONI. 'Of divine birth.' A general name for the inferior gods, the Ādityas, Vasus, Viswadevas, and others.

DEVI. 'The goddess,' or Mahā-devī, 'the great goddess,' wife of the god Siva, and daughter of Himavat, *i.e.*, the Himālaya mountains. She is mentioned in the Mahā-bhārata under a variety of names, and with several of her peculiar characteristics, but she owes her great distinction to the Purānas and later works. As the Sakti or female energy of Siva she has two characters, one mild, the other fierce; and it is under the latter that she is especially worshipped. She has a great variety of names, referable to her various forms, attributes, and actions, but these names are not always used accurately and distinctively. In her milder form she is Umā, 'light,' and a type of beauty; Gaurī, 'the yellow or brilliant;' Pārvatī, 'the mountaineer;' and Haimavatī, from her parentage; Jagan-mātā, 'the mother of the world;' and Bhavānī. In her terrible form she is Durgā, 'the inaccessible;' Kālī and Syāmā, 'the black;' Chandī and Chandikā, 'the fierce;' and Bhairavī, 'the terrible.' It is in this character that bloody sacrifices are offered to her, that the barbarities of the Durgā-pūjā and Charak-pūjā are perpetrated in her honour, and that the indecent orgies of the Tāntrikas are held to propitiate her favours and celebrate her powers. She has ten arms, and in most of her hands there are weapons. As Durgā she is a beautiful yellow woman, riding on a tiger in a fierce and menacing attitude. As Kālī or Kalikā, 'the black,' "she is represented with a black skin, a hideous and terrible countenance, dripping with blood, encircled with snakes, hung round with skulls and human heads, and in all respects resem-

bling a fury rather than a goddess." As Vindhya-vāsinī, 'the dweller in the Vindhya-s,' she is worshipped at a place of that name where the Vindhya-s approach the Ganges, near Mirzapur, and it is said that there the blood before her image is never allowed to get dry. As Mahā-māyā she is the great illusion.

The Chandi-māhātmya, which celebrates the victories of this goddess over the Asuras, speaks of her under the following names:—1. Durgā, when she received the messengers of the Asuras. 2. Dasa-bhujā. 'Ten-armed,' when she destroyed part of their army. 3. Sinha-vāhini. 'Riding on a lion,' when she fought with the Asura general Rakta-vija. 4. Mahisha-mardini. 'Destroyer of Mahisha,' an Asura in the form of a buffalo. 5. Jagad-dhātri. 'Fosterer of the world,' when she again defeated the Asura army. 6. Kālī. 'The black.' She killed Rakta-vija. 7. Mukta-kesī. 'With dishevelled hair.' Again defeats the Asuras. 8. Tārā. 'Star.' She killed Sumbha. 9. Chhinna-mastakā. 'Decapitated,' the headless form in which she killed Nisumbha. 10. Jagad-gaurī. 'World's fair one,' as lauded by the gods for her triumphs. The names which Devī obtains from her husband are:—Babhravī (Babhrū), Bhagavatī, Īśānī, Īswarī, Kālanjarī, Kapālinī, Kausikī, Kirātī, Maheswari, Mridā, Mridānī, Rudrānī, Sarvānī, Sīvā, Tryambakī. From her origin she is called Adri-jā and Giri-jā, 'mountain-born;' Ku-jā, 'earth-born;' Daksha-jā, 'sprung from Daksha.' She is Kanyā, 'the virgin;' Kanyā-kumārī, 'the youthful virgin;' and Ambikā, 'the mother;' Avara, 'the youngest;' Anantā and Nityā, 'the everlasting;' Āryā, 'the revered;' Vijayā, 'victorious;' Riddhi, 'the rich;' Sati, 'virtuous;' Dakshinā, 'right-handed;' Pingā, 'tawny, dark;' Karburī, 'spotted;' Bhramari, 'the bee;' Kotari, 'the naked;' Karna-motī, 'pearl-eared;' Padma-lānchhanā, 'distinguished by a lotus;' Sarva-mangalā, 'always auspicious;' Sākam-bhari, 'nourisher of herbs;' Sīva-dūti, 'Sīva's messenger;' Sinha-rathi, 'riding on a lion.' As addicted to austerities she is Aparnā and Kātyāyanī. As Bhūta-nāyakī she is chief or leader of the goblins, and as Gana-nāyakī, the leader of the Ganas. She is Kāmākshī, 'wanton-eyed;' and Kāmākhyā, 'called by the name of Kāma, desire.' Other names, most of them applicable to her terrible forms, are Bhadra-kālī, Bhīma-devī, Chāmunda, Mahā-kālī, Mahāmārī, Mahāsūri,

Mātangi, Rajasi, 'the fierce;' and Rakta-danti, 'red or bloody toothed.'

DEVĪ BHĀGAVATA PURĀNA. A Saiva Purāna, which is by some placed among the eighteen Purānas instead of the Sri Bhāgavata, which is devoted to Vishnu. This is devoted to the worship of the Saktis.

DEVĪ MĀHĀTMYA. 'The greatness of Devī.' A poem of 700 verses, which celebrates the triumphs of Devī over various Asuras. It is the text-book of the worshippers of Devī, and is read daily in her temples. It is an episode of the Mārkandeya Purāna, and is also called *Chandipāṭha*.

DHANA-DA. 'Giver of wealth' Kuvera, the god of riches.

DHANAN-JAYA. 'Conqueror of riches.' A title of Arjuna and of several others.

DHANANJAYA VIJAYA. 'Victories of Dhananjaya (Arjuna). A drama in one act on the exploits of Arjuna when in the service of the Rāja Virāṭa.

DHĀNA-PATI. 'Lord of wealth' Kuvera.

DHANESWARA. 'Lord of wealth,' i.e., Kuvera.

DHANUR-VEDA. The science of archery, the military art.

DHANWANTARI. 1. Name of a Vedic deity to whom offerings at twilight were made in the north-east quarter. 2. The physician of the gods, who was produced at the churning of the ocean. He was a teacher of medical science, and the Āyur-veda is attributed to him. In another birth he was son of Dirghatamas, and his "nature was exempt from human infirmities, and in every existence he had been master of universal knowledge." He is called also Sudhā-pāni, 'carrying nectar in his hands,' and Amrita, 'the immortal.' Other physicians seem to have had the name applied to them, as Bhela, Divo-dāsa, and Pālakāpya. 3. A celebrated physician, who was one of "the nine gems" of the court of Vikrama. *See Nava-ratna.*

DHARANI. The earth. The wife of Parasu-rāma.

DHARMA, DHARMA-RĀJA. 'Justice.' A name of Yama, the judge of the dead.

DHARMA. An ancient sage, sometimes classed among the Prajāpatis. He married thirteen (or ten) of the daughters of Daksha, and had a numerous progeny; but all his children "are manifestly allegorical, being personifications of intelligences and virtues and religious rites, and being therefore appropriately

wedded to the probable authors of the Hindu code of religion and morals, or the equally allegorical representation of that code, Dharma, moral and religious duty.”—*Wilson*.

DHARMA-PUTRA. ‘Son of Dharma.’ A name of Yudhi-shthira.

DHARMĀRANYA. A sacred grove. 1. A forest in Madhyadesa into which Dharma retired. 2. A city mentioned in the Rāmāyana as founded by Amūrta-rajas, son of Kusa.

DHARMA-RĀJA. 1. Yama, king of the dead. 2. A title of Yudhi-shthira, who was mythically a son of Yama.

DHARMA-SĀSTRA. A law-book or code of laws. This term includes the whole body of Hindu law, but it is more especially applicable to the laws of Manu, Yājnawalkya, and other inspired sages who first recorded the Smṛiti or “recollections” of what they had received from a divine source. These works are generally in three parts:—(1.) Āchāra, rules of conduct and practice; (2.) Vyavahāra, judicature; (3.) Prāyaschitta, penance.

The inspired lawgivers are spoken of as being eighteen in number, but the names of forty-two old authorities are mentioned. Manu and Yājnawalkya stand apart by themselves at the head of these writers. After them the eighteen other inspired sages are recognised as the great authorities on law, and the works ascribed to them are still extant, either wholly or partially, or in an abridged form:—(1.) Atri; (2.) Vishnu; (3.) Hārīta; (4.) Usanas; (5.) Angiras; (6.) Yama; (7.) Āpastamba; (8.) Samvarta; (9.) Kātyāyana; (10.) Brihaspati; (11.) Parāsara; (12.) Vyāsa; (13, 14.) Sankha and Likhita, whose joint treatise is frequently quoted; (15.) Daksha; (16.) Gotama; (17.) Sātātapa; (18.) Vasishtha. But there are others who are more frequently cited than many of these, as Nārada, Bhrigu, Marichi, Kasyapa, Viswamitra, and Baudhāyana. Other names that are met with are Pulastya, Gārgya, Paiśhīnasi, Sumantu, Lokākshi, Kuthumi, and Dhaumya. The writings of some of these lawgivers have appeared in different forms, and are referred to with the descriptive epithets of *Vriddha*, ‘old;’ *Brihat*, ‘great;’ and *Laghu*, ‘light or small.’

A general collection of the Smṛitis or Dharma-sāstras has been printed in Calcutta under the title of *Dharma-sāstra-saṅgraha*, by Jīvānanda.

DHARMA-SĀVARNI. The eleventh Manu. *See* Manu.

DHARMA-SŪTRAS. The Sāmavāchārika Sūtras are so called because they had among them maxims of a legal nature.

DHARMA-VYĀDHA. 'The pious huntsman.' This man is represented in the Mahā-bhārata as living by selling the flesh of boars and buffaloes, and yet as being learned in the Vedas and in all the knowledge of a Brāhman. This is accounted for by his having been a Brāhman in a former birth, and cursed to this vile occupation for having wounded a Brāhman when hunting.

DHĀTRI. 'Maker, creator.' In the later hymns of the *Rig-veda*, Dhātri is a deity of no very defined powers and functions, but he is described as operating in the production of life and the preservation of health. He promotes generation, brings about matrimony, presides over domestic life, cures diseases, heals broken bones, &c. He is said to "have formed the sun, moon, sky, earth, air, and heaven *as before*." He appears also as one of the Ādityas, and this character he still retains. In the later mythology he is identified with Prajāpati or Brahmā the creator; and in this sense of "maker" the term is used as an epithet of Vishnu and Krishna. Sometimes he is a son of Brahmā.

DHAUMYA. 1. The younger brother of Devala and family priest of the Pāndavas. There are several others of the same name. 2. Author of a work on law.

DHENUKA. A demon killed by Bala-rāma. Krishna and Bala-rāma, as boys, picked some fruit in a grove belonging to Dhenuka, when he took the form of an ass, and running to the spot began to kick Bala-rāma. The young hero seized him by the heels, whirled him round till he was dead, and cast his carcase on to the top of a palm-tree. Several of his companions who ran to his assistance were treated in the same way, so that "the trees were laden with dead asses."

DHRISHTA-DYUMNA. Brother of Draupadī, and commander-in-chief of the Pāndava armies. He killed, somewhat unfairly in combat, Drona, who had beheaded his father, and he in his turn was killed by Drona's son, Aswatthāman, who stamped him to death with his feet as he lay asleep.

DHRISHTA-KETU. 1. A son of Dhrishta-dyumna. 2. A son of Sisu-pāla, king of Chedi, and an ally of the Pāndavas.

vas. 3. A king of the Kekayas, also an ally of the Pāndavas.
4. Son of Satyadhriti. 5. Son of Nrīga.

DHRITA-RĀSHTRA. 1. The eldest son of Vichitra-vīrya or Vyāsa, and brother of Pāndu. His mother was Ambikā. He married Gāndhāri, and by her had a hundred sons, the eldest of whom was Dur-yodhana. Dhrita-rāshtra was blind, and Pāndu was affected with a disease supposed, from his name, "the pale," to be a leprous affection. The two brothers in turn renounced the throne, and the great war recorded in the Mahā-bhārata was fought between their sons, one party being called Kauravas, from an ancestor, Kuru, and the other Pāndavas, from their father Pāndu. Dhrita-rāshtra and his wife were burned in a forest fire. (See Mahā-bhārata.) 2. An enormous serpent of many heads and immense strength.

DHRUVA. The polar star. According to the Vishnu Purāna, the sons of Manu Swāyam-bhuva were Priya-vrata and Uttānapāda. The latter had two wives; the favourite, Suruchi, was proud and haughty; the second, Suniti or Sūnritā, was humble and gentle. Suruchi had a son named Uttama, and Suniti gave birth to Dhruva. While quite a child Dhruva was contemptuously treated by Suruchi, and she told him that her own son Uttama would alone succeed to the throne. Dhruva and his mother submitted, and he declared that he wished for no other honours than such as his own actions should acquire. He was a Kshatriya, but he joined a society of Rishis, and becoming a Rishi himself, he went through a rigid course of austerities, notwithstanding the efforts of Indra to distract him. At the end he obtained the favour of Vishnu, who raised him to the skies as the pole-star. He has the patronymic Auttānapādi, and he is called Grahādhāra, 'the stay or pivot of the planets.'

DHŪMA-VARNA. 'Smoke coloured.' A king of the serpents. A legend in the Hari-vansa relates that Yadu, the founder of the Yādava family, went for a trip of pleasure on the sea, where he was carried off by Dhūma-varna to the capital of the serpents. Dhūma-varna married his five daughters to him, and from them sprang seven distinct families of people.

DHUNDHU. An Asura who harassed the sage Uttanka in his devotions. The demon hid himself beneath a sea of sand,

but was dug out and killed by King Kuvalayāswa and his 21,000 sons, who were undeterred by the flames which checked their progress, and were all killed but three. This legend probably originated from a volcano or some similar phenomenon. From this exploit Kuvalayāswa got the name of Dhundhu-māra, 'slayer of Dhundhu.'

DHUNDHU-MĀRA. *See* Dhundhu and Kuvalayāswa.

DHŪR-JATI 'Having heavy matted locks.' A name of Rudra or Siva.

DHŪRTA-NARTAKA. 'The rogue actors.' A farce in two parts by Sāma Rāja Dikshita. "The chief object of this piece is the ridicule of the Saiva ascetics."

DHŪRTA-SAMĀGAMA. 'Assemblage of rogues.' A comedy by Sekhara or Jyotir Īswara. "It is somewhat indelicate, but not devoid of humour." It has been translated into French by Schoebel.

DIG-AMBARA. 'Clothed with space.' A naked mendicant. A title of Siva.

DIG-GAJAS. The elephants who protect the eight points of the compass:—(1.) Airāvata; (2.) Pundarīka; (3.) Vāmana; (4.) Kumuda; (5.) Anjana; (6.) Pushpa-danta; (7.) Sarva-bhauma; (8.) Su-pratīka.

DIG-VIJAYA. 'Conquest of the regions (of the world).' 1. A part of the Mahā-bhārata which commemorates the conquests effected by the four younger Pāndava princes, and in virtue of which Yudhi-shthira maintained his claim to universal sovereignty. 2. A work by Sankarāchārya in support of the Vedānta philosophy, generally distinguished as Sankara Dig-vijaya.

DIK-PĀLA. 'Supporters of the regions.' The supporters of the eight points of the compass. *See* Dig-gaja.

DILĪPA. Son of Ansumat and father of Bhagiratha. He was of the Solar race and ancestor of Rāma. On one occasion he failed to pay due respect to Surabhi, the 'cow of fortune,' and she passed a curse upon him that he should have no offspring until he and his wife Su-dakshinā had carefully tended Surabhi's daughter Nandini. They obediently waited on this calf Nandini, and Dilipa once offered his own life to save hers from the lion of Siva. In due time the curse was removed, and a son, Raghu, was born to them. This story is

told in the Raghu-vansa. There was another prince of the name. *See* Khatwāṅga.

DIRGHA-SRAVAS. Son of Dirgha-tamas, and therefore a Rishi, but as in a time of famine he took to trade for a livelihood, the *Rig-veda* calls him “the merchant.”

DIRGHA-TAMAS, DIRGHA-TAPAS. ‘Long darkness.’ A son of Kāsi-rāja, according to the Mahā-bhārata ; of Uchāthya, according to the *Rig-veda* ; and of Utathya and Mamatā in the Purānas. His appellations of Auchathya and Māmateya favour the latter parentage. He was born blind, but is said to have obtained sight by worshipping Agni (*R. V.* iii. 128). He was father of Kakshīvat and Dhanwantari ; and he is said (in the *V. P.*) to have had five children by Su-deshnā, wife of Bali, viz., the countries Anga, Banga, Kalinga, Pundra, and Suhma.

DITI A goddess or personification in the Vedas who is associated with Aditi, and seems to be intended as an antithesis or as a complement to her.

In the Rāmāyana and in the Purānas she is daughter of Daksha, wife of Kasyapa, and mother of the Daityas. The Vishnu Purāna relates that having lost her children, she begged of Kasyapa a son of irresistible prowess, who should destroy Indra. The boon was granted, but with this condition : “If, with thoughts wholly pious and person entirely pure, you carefully carry the babe in your womb for a hundred years.” She assiduously observed the condition ; but Indra knew what was preparing for him. So he went to Diti and attended upon her with the utmost humility, watching his opportunity. In the last year of the century, Diti retired one night to rest without washing her feet. Indra then with his thunderbolt divided the embryo in her womb into seven portions. Thus mutilated, the child cried bitterly, and Indra being unable to pacify it, became angry, and divided each of the seven portions into seven, thus forming the swift-moving deities called Maruts, from the words, ‘Mā-rodih,’ ‘Weep not,’ which Indra used to quiet them.

DIVO-DĀSA. 1. A pious liberal king mentioned in the *Rig-veda*, for whom it is said that Indra demolished a hundred stone cities, meaning perhaps the mythological aerial cities of the Asuras. 2. A Brāhmaṇa who was the twin-brother of Ahalyā. He is represented in the Veda as a “very liberal sacrificer,”

and as being delivered by the gods from the oppressor Sambara. He is also called Atithi-gwa, 'he to whom guests should go.' 3. A king of Kāśī, son of Bhīma-ratha and father of Pratardana. He was attacked by the sons of King Vīta-havya and all his sons were slain. His son Pratardana (q.v.) was born to him through a sacrifice performed by Bharadwāja. He was celebrated as a physician and was called Dhanwantari.

DRAUPADI. Daughter of Drupada, king of Panchāla, and wife of the five Pāṇḍu princes. Draupadi was a damsel of dark complexion but of great beauty, "as radiant and graceful as if she had descended from the city of the gods." Her hand was sought by many princes, and so her father determined to hold a swayam-vara and allow her to exercise her own choice in the selection of a husband. The swayam-vara was proclaimed, and princes assembled from all parts to contend in the lists for the hand of the princess; for although in such contests the lady was entitled to exercise her swayam-vara or own choice, it generally followed that the champion of the arena became her husband. Most astonishing feats of arms were performed, but Arjuna outshone all by his marvellous use of the bow, and he became the selected bridegroom. When the five brothers returned to the house where their mother, Kuntī, was staying, they told her that they had made a great acquisition, and she told them to share it among them. These words raised a great difficulty, for if they could not be adroitly evaded they must be obeyed. The sage Vyāsa settled the matter by saying, "The destiny of Draupadi has already been declared by the gods; let her become the wife of all the brethren." So she became their common wife, and it was arranged that she should stay successively two days in the house of each, and that no one of them but the master of the house should enter it while she was there. Arjuna was her favourite, and she showed her jealousy when he married Su-bhadrā. In the great gambling match which the eldest brother, Yudhi-shhira, played at Hastinā-pura against his cousins, the Kauvaras, he lost his all—his kingdom, his brothers, himself, and their wife Draupadi. So she became a slave, and Dur-yodhana called her to come and sweep the room. She refused, and then Duh-sāsana dragged her by the hair into the pavilion before all the chieftains, and tauntingly told her that she was a slave girl, and had no right to

complain of being touched by men. He also abused her and tore off her veil and dress, while Dur-yodhana invited her to sit on his thigh. Krishna took compassion upon her, and restored her garments as fast as they were torn. She called vehemently upon her husbands to save her, but they were restrained by Yudhi-shthira. Bhima was in a rage of passion; he was prevented from action; but he vowed in loud words that he would drink the blood of Duh-sasana and smash the thigh of Dur-yodhana in retaliation of these outrages, which vows he eventually fulfilled. Draupadi vowed that her hair should remain dishevelled until Bhima should tie it up with hands dripping with the blood of Duh-sasana. The result of the gambling match was that the Pandavas, with Draupadi, went into exile for twelve years, and were to dwell quite incognito during another year. The period of thirteen years being successfully completed, they were at liberty to return. Twelve years of exile were passed in the jungle, and in the course of this period Jayad-ratha, king of Sindhu, came to the house of the Pandavas while they were out hunting. He was courteously received by Draupadi, and was fascinated by her charms. He tried to induce her to elope with him, and when he was scornfully repulsed, he dragged her to his chariot and drove off with her. When the Pandavas returned and heard of the rape, they pursued Jayad-ratha, and pressed him so close that he put down Draupadi, and endeavoured to escape alone. Bhima resolved to overtake and punish him; and although Yudhi-shthira pleaded that Jayad-ratha was a kinsman, and ought not to be killed, Draupadi called aloud for vengeance, so Bhima and Arjuna continued the pursuit. Bhima dragged Jayad-ratha from his car, kicked and beat him till he was senseless, but spared his life. He cut off all Jayad-ratha's hair except five locks, and made him publicly acknowledge that he was a slave. Draupadi's revenge was then slaked, and Jayad-ratha was released at her intercession. In the thirteenth year, in which her husbands and she were to live undiscovered, they entered the service of the king of Virata, and she, without acknowledging any connection with them, became a waiting-maid to the queen. She stipulated that she should not be required to wash feet or to eat food left by others, and she quieted the jealous fears which her beauty excited in the queen's mind by represent-

ing that she was guarded by five Gandharvas, who would prevent any improper advances. She lived a quiet life for a while, but her beauty excited the passions of Kīchaka, the queen's brother, who was commander-in-chief, and the leading man in the kingdom. His importunities and insults greatly annoyed her, but she met with no protection from the queen, and was rebuked for her complaints and petulance by Yudhi-shhira. Her spirit of revenge was roused, and she appealed as usual to Bhīma, whose fiery passions she well knew how to kindle. She complained of her menial position, of the insults she had received, of the indifference of her husbands, and of the base offices they were content to occupy. Bhīma promised revenge. An assignation was made with Kīchaka which Bhīma kept, and he so mangled the unfortunate gallant that all his flesh and bones were rolled into a ball, and no one could discover the manner of his death. The murder was attributed to Draupadī's Gandharvas, and she was condemned to be burnt on Kīchaka's funeral pile. Then Bhīma disguised himself, and tearing up a tree for a club, went to her rescue. He was supposed to be the Gandharva, and every one fled before him. He released Draupadī, and they returned to the city by different ways. After the term of exile was over, and the Pāndavas and she were at liberty to return, she was more ambitious than her husbands, and complained to Krishna of the humility and want of resolution shown by Yudhi-shhira. She had five sons, one by each husband—Prati-vindhya, son of Yudhi-shhira; Sruta-soma, son of Bhīma; Sruta-kīrtti, son of Arjuna; Satānika, son of Nakula; and Sruta-karman, son of Saha-deva. She with these five sons was present in camp on the eighteenth and last night of the great battle, while her victorious husbands were in the camp of the defeated enemy. Aswatthāman with two companions entered the camp of the Pāndavas, cut down these five youths, and all whom they found. Draupadī called for vengeance upon Aswatthāman. Yudhi-shhira endeavoured to moderate her anger, but she appealed to Bhīma. Arjuna pursued Aswatthāman, and overtook him, but he spared his life after taking from him a celebrated jewel which he wore as an amulet. Arjuna gave this jewel to Bhīma for presentation to Draupadī. On receiving it she was consoled, and presented the jewel to Yudhi-shhira as the head of the family. When her husbands retired from the world and went

on their journey towards the Himālayas and Indra's heaven, she accompanied them, and was the first to fall on the journey. *See* Mahā-bhārata.

Draupadi's real name was Krishnā. She was called Draupadi and Yājna-senī, from her father; Pārshatī, from her grandfather Prishata; Pānchālī, from her country; Sairindhri, 'the maid-servant' of the queen of Virāta; Panchamī, 'having five husbands'; and Nita-yauvani, 'the ever-young.'

DRĀVIDA. The country in which the Tamil language is spoken, extending from Madras to Cape Comorin. According to Manu, the people of this country were originally Kshatriyas, but sank to the condition of Sūdras from the extinction of sacred rites and the absence of Brāhmans. As applied to the classification of Brāhmans it has a much wider application, embracing Gujarāt, Mahā-rāshtra, and all the south.

DRISHADWATĪ. A common female name. 1. The wife of King Divo-dāsa. 2. A river forming one of the boundaries of Brah-māvarta, perhaps the Kāgar before its junction with the Sarsuti.

DRONA. 'A bucket' A Brāhman so named from his having been generated by his father, Bharadwāja, in a bucket. He married Kripā, half-sister of Bhishma, and by her was father of Aswatthāman. He was āchārya, or teacher of the military art, both to the Kaurava and Pāndava princes, and so he was called Dronāchārya. He had been slighted by Drupada, king of Pānchāla, and became his enemy. Through the instrumentality of the Pāndavas he made Drupada prisoner, and took from him half of his kingdom; but he spared his life and gave him back the other half of his country. But the old animosity rankled, and ended in the death of both. In the great war Drona sided with the Kauravas, and after the death of Bhishma he became their commander-in-chief. On the fourth day of his command he killed Drupada, and in his turn he was unfairly slain in combat by Dhrishtā-dyumna, who had sworn to avenge his father's death. In the midst of this combat Drona was told that his son was dead, which so unnerved him that he laid down his arms and his opponent decapitated him. But Drona was a Brāhman and an Āchārya, and the crime of killing him was enormous, so it is glossed over by the statement that Drona "transported himself to heaven in a glittering state like the sun, and Dhrishtā-dyumna decapitated merely his life.

less body." Drona was also called Kūta-ja. The common meaning of Kūta is 'mountain-top,' but one of its many other meanings is 'water-jar.' His patronymic is Bhāradwāja.

DRUHYU. Son of Yayāti, by Sarmishthā, daughter of the Daitya king Vrishna-parvan. He refused to exchange his youth for the curse of decrepitude passed upon his father, and in consequence Yayāti cursed him that his posterity should not possess dominion. His father gave him a part of his kingdom, but his descendants became "princes of the lawless barbarians of the north."

DRUPADA. King of Panchāla and son of Prishata. Also called Yajna-sena. He was schoolfellow of Drona, the preceptor of the Kaurava and Pāndava princes, and he mortally offended his former friend by repudiating his acquaintance. Drona, in payment of his services as preceptor, required his pupils to make Drupada prisoner. The Kauravas attacked him and failed, but the Pāndavas took Drupada captive and occupied his territory. Drona spared his life and restored the southern half of his kingdom to him. Drupada returned home burning for revenge, and, to procure it, he prevailed upon two Brāhmans to perform a sacrifice, by the efficacy of which he obtained two children, a son and a daughter, who were called "the altar-born," because they came forth from the sacrificial fire. These children were named Dhrishta-dyumna and Krishnā, but the latter is better known by her patronymic Draupadi. After she had chosen Arjuna for her husband at her swayam-vara, and she had become, with Drupada's consent, the wife of the five Pāndavas, he naturally became the ally of his sons-in-law. He took an active part in the great battle, and on the fourteenth day he was killed and beheaded by Drona, who on the following day was killed by Dhrishta-dyumna, the son whom Drupada had obtained for wreaking his vengeance on Drona. Besides the two children mentioned, Drupada had a younger son named Sikhandin and a daughter Sikhandinī.

DUH-SALĀ. The only daughter of Dhrita-rāshtra and wife of Jayad-ratha.

DUH-SĀSANA. 'Hard to rule.' One of the hundred sons of Dhrita-rāshtra. When the Pāndavas lost their wife Draupadi in gambling with Dur-yodhana, Duh-sāsana dragged her forward by the hair and otherwise ill-used her. For this outrage Bhīma vowed he would drink his blood, a vow which he afterwards performed on the sixteenth day of the great battle.

DUR-GA. A commentator on the Nirukta.

DUR-GĀ ‘Inaccessible.’ The wife of Siva. *See Devī*

DUR-MUKHA. ‘Bad face.’ A name of one of Dhrita-rāshtra’s sons. Also of one of Rāma’s monkey allies, and of several others.

DUR-VĀSAS. ‘Ill-clothed.’ A sage, the son of Atri and Anasūyā, but, according to some authorities, he was a son or emanation of Siva. He was noted for his irascible temper, and many fell under his curse. It was he who cursed Sakuntalā for keeping him waiting at the door, and so caused the separation between her and King Dushyanta. But it was he who blessed Kuntī, so that she became a mother by the Sun. In the Vishnu Purāna he is represented as cursing Indra for treating with disrespect a garland which the sage presented to him. The curse was that “his sovereignty over the three worlds should be subverted,” and under it Indra and the gods grew weak and were overpowered by the Asuras. In their extremity they resorted to Vishnu, who directed them to churn the ocean of milk for the production of the Amrita (water of life) and other precious things. In the Mahā-bhārata it is stated that on one occasion Krishna entertained him hospitably, but omitted to wipe the fragments of food from the foot of the sage. At this the latter grew angry and foretold how Krishna should be killed. The Vishnu Purāna states that Krishna fell according to “the imprecation of Dur-vāsas,” and in the same work Dur-vāsas is made to describe himself as one “whose nature is stranger to remorse.”

DUR-VĀSASA PURĀNA. One of the eighteen Upa Purānas. *See Purāna.*

DUR-YODHANA. ‘Hard to conquer.’ The eldest son of King Dhrita-rāshtra, and leader of the Kaurava princes in the great war of the Mahā-bhārata. His birth was somewhat marvellous. (*See Gāndhārī*) Upon the death of his brother Pāndu, Dhrita-rāshtra took his five sons, the Pāndava princes, to his own court, and had them educated with his hundred sons. Bickerings and jealousies soon sprang up between the cousins, and Dur-yodhana took a special dislike to Bhima on account of his skill in the use of the club. Dur-yodhana had learnt the use of this weapon under Bala-rāma, and was jealous of any rival. He poisoned Bhima and threw his body into the Ganges, but Bhima

sank to the regions of the Nāgas, where he was restored to health and vigour. When Dhrita-rāshtra proposed to make Yudhi-shhīra heir-apparent, Dur-yodhana strongly remonstrated, and the result was that the Pāndavas went into exile. Even then his animosity pursued them, and he laid a plot to burn them in their house, from which they escaped and retaliated upon his emissaries. After the return of the Pāndavas from exile, and their establishment at Indra-prastha, his anger was further excited by Yudhi-shhīra's performance of the Rāja-sūya sacrifice. He prevailed on his father to invite the Pāndavas to Hastinā-pura to a gambling match, in which, with the help of his confederate Sakuni, he won from Yudhi-shhīra everything he possessed, even to the freedom of himself, his brothers, and his wife Draupadī. Dur-yodhana exultingly sent for Draupadī to act as a slave and sweep the room. When she refused to come, his brother, Duh-sāsana, dragged her in by the hair of her head, and Dur-yodhana insulted her by inviting her to sit upon his knee. This drew from Bhīma a vow that he would one day smash Dur-yodhana's thigh. Dhrita-rashtra interfered, and the result of the gambling was that the Pāndavas again went into exile, and were to remain absent thirteen years. While the Pāndavas were living in the forest, Dur-yodhana went out for the purpose of gratifying his hatred with a sight of their poverty. He was attacked and made prisoner by the Gandharvas, probably hill people, and was rescued by the Pāndavas. This incident greatly mortified him. The exile of the Pāndavas drew to a close. War was inevitable, and both parties prepared for the struggle. Dur-yodhana sought the aid of Krishna, but made the great mistake of accepting Krishna's army in preference to his personal attendance. He accompanied his army to the field, and on the eighteenth day of the battle, after his party had been utterly defeated, he fled and hid himself in a lake, for he was said to possess the power of remaining under water. He was discovered, and with great difficulty, by taunts and sarcasms, was induced to come out. It was agreed that he and Bhīma should fight it out with clubs. The contest was long and furious, and Dur-yodhana was getting the best of it, when Bhīma remembered his vow, and, although it was unfair to strike below the waist, he gave his antagonist such a violent blow on the thigh that the bone was smashed and Dur-yodhana fell. Then Bhīma kicked

him on the head and triumphed over him. Left wounded and alone on the field, he was visited by Aswatthāman, son of Drona, and two other warriors, the only survivors of his army. He thirsted for revenge, and directed them to slay all the Pāndavas, and especially to bring him the head of Bhīma. These men entered the camp of the enemy, and killed the five youthful sons of the Pāndavas. The version of the Mahā-bhārata used by Wheeler adds that these warriors brought the heads of the five youths to Dur-yodhana, representing them to be the heads of the five brothers. Dur-yodhana was unable in the twilight to distinguish the features, but he exulted greatly, and desired that Bhīma's head might be placed in his hands. With dying energy he pressed it with all his might, and when he found that it crushed, he knew that it was not the head of Bhīma. Having discovered the deception that had been played upon him, with a redeeming touch of humanity he reproached Aswatthāman for his horrid deed in slaying the harmless youths, saying, with his last breath, "My enmity was against the Pāndavas, not against these innocents." Dur-yodhana was called also Su-yodhana, 'good fighter.'

DŪSHANA. A Rākshasa who fought as one of the generals of Rāvana, and was killed by Rāma. He was generally associated with Rāvana's brother, Khara.

DUSHMANTA, DUSHYANTA. A valiant king of the Lunar race, and descended from Puru. He was husband of Sakuntalā, by whom he had a son, Bharata. The loves of Dushyanta and Sakuntalā, her separation from him, and her restoration through the discovery of his token-ring in the belly of a fish, form the plot of Kāli-dāsa's celebrated play Sakuntalā.

DŪTĀNGADA. 'The ambassador Angada.' A short play founded on the mission of Angada to demand from Rāvana the restoration of Sītā. It is attributed to a poet named Subhata.

DWAIPĀYANA. *See* Vyāsa.

DWĀPARA YUGA. The third age of the world, extending to 864,000 years. *See* Yuga.

DWĀRAKĀ, DWĀRAVATI. 'The city of gates.' Krishna's capital, in Gujarat, which is said to have been submerged by the ocean seven days after his death. It is one of the seven sacred cities. Also called Abdhi-nagari.

DWIJARSHIS. (Dwija-rishis.) *See* Brahmarshis.

DWIPA. An insular continent. The Dwipas stretch out from the mountain Meru as their common centre, like the leaves of a lotus, and are separated from each other by distinct circum-ambient oceans. They are generally given as seven in number:—1. Jambu, 2. Plaksha or Go-medaka, 3. Sālmala, 4. Kusa, 5. Krauncha, 6. Sāka, 7. Pushkara; and the seas which surround them are—1. Lavana, salt water; 2. Ikshu, sugar-cane juice; 3. Surā, wine; 4. Sarpis or Ghrita, clarified butter; 5. Dadhi, curds; 6. Dugdha or Kshira, milk; 7. Jala, fresh water. In the Mahā-bhārata four Dwipas are named:—1. Bhadrāswa, 2. Ketu-māla, 3. Jambu-dwipa, 4. Uttara Kuru. Jambu-dwipa has nine varshas or subdivisions:—1. Bhārata, 2. Kim-purusha, Kin-nara, 3. Hari-varsha, 4. Ilā-vrita, which contains Meru; 5. Ramyaka, 6. Hiran-maya, 7. Uttara Kuru, 8. Bhadrāswa, 9. Ketu-māla. According to the Vishnu Purāna, Bhārata-varsha or India is divided into nine Dwipas or portions:—1. Indra-dwipa, 2. Kaserumat, 3. Tāmra-varna, 4. Gabhastimat, 5. Nāga-dwipa, 6. Saumya, 7. Gāndharva, 8. Varuna; 9. is generally left without a name in the books, but Bhāskara Āchārya calls it Kumāraka.

DWIVIDA. 1. An Asura in the form of a great ape, who was an implacable foe of the gods. He stole Bala-rāma's plough-share weapon and derided him. This was the beginning of a terrific fight, in which Dwividha was felled to the earth, and “the crest of the mountain on which he fell was splintered into a hundred pieces by the weight of his body, as if the Thunderer had shivered it with his thunderbolt.” 2. A monkey ally of Rāma.

DYAS. The sky, heaven. In the Vedas he is a masculine deity, and is called occasionally Dyas-pitri, ‘heavenly father,’ the earth being regarded as the mother. He is father of Ushas, the dawn. Cf. Ζεύς, Deus, Jovis, Ju-piter. Dyāvā-prithivī, ‘heaven and earth,’ are represented as the universal parents, not only of men but of gods; but in other places they are spoken of as having been themselves created; and then, again, there are speculations as to their origin and priority. In one hymn it is asked, “Which of these two was the first and which the last? How have they been produced? Who knows?” The Satapatha Brāhmaṇa declares in favour of the earth, saying, “This earth is the first of created beings.”

EKA-CHAKRA. A city in the country of the Kichakas, where, by advice of Vyāsa, the Pandavas dwelt for a time during

their exile. General Cunningham has identified it with the modern Ara or Arrah.

EKA-DANSHTRA, EKA-DANTA. ‘Having one tusk.’ A name of Ganesa.

EKALAVYA. Grandson of Deva-sravas, the brother of Vasudeva. He was brother of Satru-ghna. He was exposed in infancy, and was brought up among the Nishādas, of whom he became king. He assisted in a night attack upon Dvārakā, and was eventually killed by Krishna, who hurled a rock at him.

EKĀMRA, EKĀMRA KĀNANA. A forest in Utkala or Orissa, which was the favourite haunt of Siva, and became a great seat of his worship as the city of Bhuvaneswara, where some very fine temples sacred to him still remain. They have been described by Bābū Rājendra Lāla in his great work on Orissa.

EKA-PĀDA. ‘One-footed.’ A fabulous race of men spoken of in the Purāṇas.

EKA-PARNĀ, EKA-PĀTALĀ. These, with their sister Aparnā, were, according to the Hari-vansa, daughters of Himavat and Menā. They performed austerities surpassing the powers of gods and Dānavas, and alarmed both worlds. Eka-parnā took only one leaf for food, and Eka-pātalā only one pātalā (Bignonia). Aparnā took no sustenance at all and lived a-parna, ‘without a leaf.’ Her mother being distressed at her abstinence, exclaimed in her anxiety, “U-mā”—“O don’t.” Through this she became manifest as the lovely goddess Umā, the wife of Siva.

EKĀSHTAKĀ. A deity mentioned in the Atharva-veda as having practised austere devotion, and being the daughter of Prajāpati and mother of Indra and Soma.

EMŪSHA. In the Brāhmaṇa, a boar which raised up the earth, represented as black and with a hundred arms. This is probably the germ of the Varāha or boar incarnation. See Avatāra.

GADA. A younger brother of Krishna.

GĀDHĪ, GĀTHIN. A king of the Kusika race, and father of Viswāmitra. He was son of Kusāmba, or, according to the Vishnu Purāṇa, he was Indra, who took upon himself that form.

GĀLAVA. A pupil of Viswāmitra. It is related in the Mahā-bhārata that at the conclusion of his studies he importuned

his master to say what present he should make him. Viswāmitra was annoyed, and told him to bring 800 white horses, each having one black ear. In his perplexity Gālava applied to Garuda, who took him to King Yayāti at Pratishthāna. The king was unable to provide the horses, but he gave to Gālava his daughter Mādhavī. Gālava gave her in marriage successively to Haryaswa, king of Ayodhyā, Divo-dāsa, king of Kāśī, and Usinara, king of Bhoja, receiving from each of them 200 of the horses he was in quest of, upon the birth of a son to each from Mādhavī. Notwithstanding her triple marriage and maternity, Mādhavī, by a special boon, remained a virgin. Gālava presented her and the horses to Viswāmitra. The sage accepted them, and had a son by Mādhavī, who was named Ashtaka. When Viswāmitra retired to the woods, he resigned his hermitage and his horses to Ashtaka, and Gālava having taken Mādhavī back to her father, himself retired to the forest as his preceptor had done. The horses were first obtained by the Brāhman Richika from the god Varuna. They were originally 1000 in number, but his descendants sold 600 of them, and gave the rest away to Brāhmans.

According to the Hari-vansa, Gālava was son of Viswāmitra, and that sage in a time of great distress tied a cord round his waist and offered him for sale. Prince Satyavrata (q.v.) gave him liberty and restored him to his father. From his having been bound with a cord (*gala*) he was called Gālava.

There was a teacher of the White Yajur-veda named Gālava, and also an old grammarian named by Pāṇini.

GANA-DEVATAS. 'Troops of deities.' Deities who generally appear, or are spoken of, in classes. Nine such classes are mentioned:—(1.) Ādityas; (2.) Viswas or Viswe-devas; (3.) Vasus; (4.) Tushitas; (5.) Ābhāswaras; (6.) Anilas; (7.) Mahārājikas; (8.) Sādhyas; (9.) Rudras. These inferior deities are attendant upon Siva, and under the command of Ganesa. They dwell on Gana-parvata, *i.e.*, Kailāsa.

GANA-PATI *See* Gaensa.

GĀNAPATYA. A small sect who worship Gana-pati or Ganesa as their chief deity.

GANAS. *See* Gana-devatas.

GANDAKĪ. The river Gandak (vulg. Gunduk), in Oude.

GANDHA-MĀDANA. 'Intoxicating with fragrance.' 1. A

mountain and forest in Ilāvrita, the central region of the world, which contains the mountain Meru. The authorities are not agreed as to its relative position with Meru. 2. A general of the monkey allies of Rāma. He was killed by Rāvana's son Indra-jit, but was restored to life by the medicinal herbs brought by Hanumān from Mount Kailāsa.

GANDHĀRA, GĀNDHĀRA. A country and city on the west bank of the Indus about Attock. Mahomedan geographers call it Kandahār, but it must not be confounded with the modern town of that name. It is the Gandaritis of the ancients, and its people are the Gandarii of Herodotus. The Vāyu Purāna says it was famous for its breed of horses.

GĀNDHĀRĪ. Princess of Gandhāra. The daughter of Su-balā, king of Gandhāra, wife of Dhrita-rāshtra, and mother of his hundred sons. Her husband was blind, so she always wore a bandage over her eyes to be like him. Her husband and she, in their old age, both perished in a forest fire. She is also called by the patronymics Saubalī and Saubaleyī. She is said to have owed her hundred sons to the blessing of Vyāsa, who, in acknowledgment of her kind hospitality, offered her a boon. She asked for a hundred sons. Then she became pregnant, and continued so for two years, at the end of which time she was delivered of a lump of flesh. Vyāsa took the shapeless mass and divided it into 101 pieces, which he placed in as many jars. In due time Dur-yodhana was produced, but with such accompanying fearful portents that Dhrita-rāshtra was besought, though in vain, to abandon him. A month afterwards ninety-nine other sons came forth, and an only daughter, Duh-salā.

GANDHARVA. The 'heavenly Gandharva' of the Veda was a deity who knew and revealed the secrets of heaven and divine truths in general. He is thought by Goldstücker to have been a personification of the fire of the sun. The Gandharvas generally had their dwelling in the sky or atmosphere, and one of their offices was to prepare the heavenly soma juice for the gods. They had a great partiality for women, and had a mystic power over them. The Atharva-veda speaks of "the 6333 Gandharvas." The Gandharvas of later times are similar in character; they have charge of the soma, are skilled in medicine, regulate the asterisms, and are fond of women. Those of Indra's heaven are generally intended by the term, and they

are singers and musicians who attend the banquets of the gods. The Purānas give contradictory accounts of the origin of the Gandharvas. The Vishnu Purāna says, in one place, that they were born from Brahmā, “imbibing melody. Drinking of the goddess of speech (*gām dhayantah*), they were born, and thence their appellation.” Later on it says that they were the offspring of Kasyapa and his wife Arishtā. The Hari-vansa states that they sprang from Brahmā’s nose, and also that they were descended from Muni, another of Kasyapa’s wives. Chitra-ratha was chief of the Gandharvas; and the Apsarases were their wives or mistresses. The “cities of the Gandharvas” are often referred to as being very splendid. The Vishnu Purāna has a legend of the Gandharvas fighting with the Nāgas in the infernal regions, whose dominions they seized and whose treasures they plundered. The Nāga chiefs appealed to Vishnu for relief, and he promised to appear in the person of Purukutsa to help them. Thereupon the Nāgas sent their sister Narmadā (the Nerbudda river) to this Purukutsa, and she conducted him to the regions below, where he destroyed the Gandharvas. They are sometimes called Gātus and Pulakas. In the Mahā-bhārata, apparently, a race of people dwelling in the hills and wilds is so called.

GANDHARVA-LOKA. *See Loka.*

GĀNDHARVA-VEDA. The science of music and song, which is considered to include the drama and dancing. It is an appendix of the Sāma-veda, and its invention is ascribed to the Muni Bharata.

GĀNDINĪ 1. Daughter of Kāsi-rāja; she had been twelve years in her mother’s womb when her father desired her to come forth. The child told her father to present to the Brāhmans a cow every day for three years, and at the end of that time she would be born. This was done, and the child, on being born, received the name of Gāndinī, ‘cow daily.’ She continued the gift as long as she lived. She was wife of Swa-phalka and mother of Akrūra. 2. The Gangā or Ganges.

GĀNDĪVA. The bow of Arjuna, said to have been given by Soma to Varuna, by Varuna to Agni, and by Agni to Arjuna.

GANESA (*Gana + Isa*), **GANA-PATI.** Lord of the Ganas or troops of inferior deities, especially those attendant upon Siva. Son of Siva and Pārvatī, or of Pārvatī only. One legend represents that he sprang from the scurf of Pārvatī’s

body. He is the god of wisdom and remover of obstacles ; hence he is invariably propitiated at the beginning of any important undertaking, and is invoked at the commencement of books. He is said to have written down the Mahā-bhārata from the dictation of Vyāsa. He is represented as a short fat man of a yellow colour, with a protuberant belly, four hands, and the head of an elephant, which has only one tusk. In one hand he holds a shell, in another a discus, in the third a club or goad, and in the fourth a water-lily. Sometimes he is depicted riding upon a rat or attended by one ; hence his appellation Akhu ratha. His temples are very numerous in the Dakhin. There is a variety of legends accounting for his elephant head. One is that his mother Pārvatī, proud of her offspring, asked Sani (Saturn) to look at him, forgetful of the effects of Sani's glance. Sani looked and the child's head was burnt to ashes. Brahmā told Pārvatī in her distress to replace the head with the first she could find, and that was an elephant's. Another story is that Pārvatī went to her bath and told her son to keep the door. Siva wished to enter and was opposed, so he cut off Ganesa's head. To pacify Pārvatī he replaced it with an elephant's, the first that came to hand. Another version is that his mother formed him so to suit her own fancy, and a further explanation is that Siva slew Āditya the sun, but restored him to life again. For this violence Kasyapa doomed Siva's son to lose his head ; and when he did lose it, the head of Indra's elephant was used to replace it. The loss of one tusk is accounted for by a legend which represents Parasu-rāma as coming to Kailāsa on a visit to Siva. The god was asleep and Ganesa opposed the entrance of the visitor to the inner apartments. A wrangle ensued, which ended in a fight. "Ganesa had at first the advantage, seizing Parasu-rāma with his trunk and giving him a twirl that left him sick and senseless. On recovering, Parasu-rāma threw his axe at Ganesa, who, recognising it as his father's weapon (Siva having given it to Parasu-rāma), received it with all humility on one of his tusks, which it immediately severed ; hence Ganesa has but one tusk, and is known by the name of Eka-danta or Eka-danshtra (the single-tusked). These legends are narrated at length in the Brahma Vaivartta Purāna.

Ganesa is also called Gajānana, Gaja-vadana, and Kari-mukha, 'elephant-faced ;' Heramba ;' 'boastful ;' Lamba-karna, 'long-

eared ;' Lambodara, 'pendant - bellied ;' Dwi-deha, 'double bodied ;' Vighnesa, Vighna-hārī, 'remover of obstacles.' A peculiar appellation is Dwai-mātura, 'having two mothers,' in allusion, it is said, to his birth from the scurf of Pārvati's body.

GANESA-GITA. The Bhagavad-gītā, but with the name of Ganesa substituted for that of Krishna. It is used by the Gānapatyas or worshippers of Ganesa.

GANESA PURĀNA. An Upa Purāna having especial reference to the glory and greatness of Ganesa.

GANGĀ. The sacred river Ganges. It is said to be mentioned only twice in the *Rig-vedā*. The Purānas represent the Viyad-gangā, or heavenly Ganges, to flow from the toe of Vishnu, and to have been brought down from heaven, by the prayers of the saint Bhagiratha, to purify the ashes of the sixty thousand sons of King Sagara, who had been burnt by the angry glance of the sage Kapila. From this earthly parent the river is called Bhāgirathī. Gangā was angry at being brought down from heaven, and Siva, to save the earth from the shock of her fall, caught the river on his brow, and checked its course with his matted locks. From this action he is called Gangā-dhara, 'upholder of the Ganges.' The river descended from Siva's brow in several streams, four according to some, and ten according to others, but the number generally accepted is seven, being the Sapt-sindhava, the seven sindhus or rivers. The Ganges proper is one of the number. The descent of the Ganges disturbed the sage Jahnu as he was performing a sacrifice, and in his anger he drank up the waters, but he relented and allowed the river to flow from his ear, hence the Ganges has the name of Jahnāvī. Personified as a goddess, Gangā is the eldest daughter of Himavat and Menā, and her sister was Umā. She became the wife of King Sāntanu and bore a son, Bhishma; who is also known by the metronymic Gāngeya. Being also, in a peculiar way, the mother of Kārtikeya (q.v.), she is called Kumāra-sū. Gold, according to the Mahā-bhārata, was borne by the goddess Gangā to Agni, by whom she had been impregnated. Other names and titles of the Ganges are Bhadra-somā, Gāndinī, Kirātī, Deva-bhūti, 'produced in heaven ;' Hara-sekharā, 'crest of Siva ;' Khāpagā, 'flowing from heaven ;' Mandakini, 'gently flowing ;' Tri-patha-gā or Tri-srotāh, 'triple flowing,' running in heaven, earth, and hell.

GANGĀ-DHARA. A name of Siva. *See* Gangā.

GANGĀ-DWĀRA. The gate of the Ganges. The opening in the Himālaya mountains through which the river descends into the plains, now known as Hardwār.

GANGĀ-SĀGARA. The mouth of the Ganges, a holy bathing-place sacred to Vishnu.

GĀNGEYA. 1. A name of Bhishma, from his reputed mother, the river goddess Gangā. 2. Also of Kārttikeya.

GARGA. An ancient sage, and one of the oldest writers on astronomy. He was a son of Vitatha. The Vishnu Purāna says, “From Garga sprang Sina (or Sini); from them were descended the Gārgyas and Sainyas, Brāhmans of Kshatriya race.” The statement of the Bhāgavata is, “From Garga sprang Sina; from them Gārgya, who from a Kshatriya became a Brāhman.” There were many Gargas; one was a priest of Krishna and the Yādavas.

GĀRGAS, GĀRGYAS. Descendants of Garga, who, “although Kshatriyas by birth, became Brāhmans and great Rishis.”

GĀRGYA, GĀRGYA BĀLĀKI. Son of Bālāki. He was a Brāhman, renowned as a teacher and as a grammarian, who dealt especially with etymology, and was well read in the Veda, but still submitted to receive instruction from the Kshatriya Ajāta-satru.

GARUDA. A mythical bird or vulture, half-man, half-bird, on which Vishnu rides. He is the king of birds, and descended from Kasyapa and Vinatā, one of the daughters of Daksha. He is the great enemy of serpents, having inherited his hatred from his mother, who had quarrelled with her co-wife and superior, Kadru, the mother of serpents. His lustre was so brilliant that soon after his birth the gods mistook him for Agni and worshipped him. He is represented as having the head, wings, talons, and beak of an eagle, and the body and limbs of a man. His face is white, his wings red, and his body golden. He had a son named Sampāti, and his wife was Unnati or Vināyakā. According to the Mahā-bhārata, his parents gave him liberty to devour bad men, but he was not to touch Brāhmans. Once, however, he swallowed a Brāhman and his wife, but the Brāhman so burnt his throat that he was glad to disgorge them both.

Grauda is said to have stolen the Amrita from the gods in

order to purchase with it the freedom of his mother from Kadru. Indra discovered the theft and fought a fierce battle with Garuda. The Amrita was recovered, but Indra was worsted in the fight, and his thunderbolt was smashed.

Garuda has many names and epithets. From his parents he is called Kāsyapi and Vainateya. He is the Suparna and the Garutmān, or chief of birds. He is also called Dakshāya, Sālmalin, Tārkshya, and Vināyaka, and among his epithets are the following:—Sītānana, ‘white faced;’ Rakta-paksha, ‘red winged;’ Sweta-rohita, ‘the white and red;’ Suvarna-kāya, ‘golden bodied;’ Gaganeswara, ‘lord of the sky;’ Khageswara, ‘king of birds;’ Nāgāntaka, and Pannaga-nāsana, ‘destroyer of serpents;’ Sarpārāti, ‘enemy of serpents;’ Taraswin, ‘the swift;’ Rasāyana, ‘who moves like quicksilver;’ Kāma-chārin, ‘who goes where he will;’ Kāmāyus, ‘who lives at pleasure;’ Chirād, ‘eating long;’ Vishnu-ratha, ‘vehicle of Vishnu;’ Amritāharana and Sudhā-hara, ‘stealer of the Amrita;’ Surendra-jit, ‘vanquisher of Indra;’ Vajra-jit, ‘subduer of the thunderbolt,’ &c.

GARUDA PURĀNA. The description given of this Purāna is, “That which Vishnu recited in the Gāruda Kalpa, relating chiefly to the birth of Garuda from Vinatā, is called the Garuda Purāna, and in it there are read 19,000 stanzas.” The works bearing this name which were examined by Wilson did not correspond in any respect with this description, and he considered it doubtful if a genuine Garuda Purāna is in existence.

GĀTHĀ. A song, a verse. A religious verse, but one not taken from the Vedas. Verses interspersed in the Sanskrit Buddhist work called Lalita-vistara, which are composed in a dialect between the Sanskrit and the Prākrit, and have given their name to this the Gāthā dialect. The Zend hymns of the Zoroastrians are also called Gāthās.

GĀTU. A singer, a Gandharva.

GAUDA, GAURA. The ancient name of Central Bengal; also the name of the capital of the country, the ruins of which city are still visible. The great northern nation of Brāhmans. See Brāhman.

GAUPĀYANAS. Sons or descendants of Gopa. Four Rishis, who were the authors of four remarkable hymns in the *Rig-veda*. One of them, named Su-bandhu, was killed and

miraculously brought to life again. The hymns have been translated by Max Müller in the *Journal R. A. S.*, vol. ii. 1866.

GAURI. The 'yellow' or 'brilliant,' a name of the consort of Siva. (*See Devī*) Varuna's wife also is called Gaurī.

GAUTAMA. 1. A name of the sage Saradwat, as son of Gotama. He was husband of Ahalyā, who was seduced by Indra. This seduction has been explained mythologically as signifying the carrying away of night by the morning sun, Indra being the sun, and Ahalyā being explained as meaning night. 2. Author of a *Dharma-sāstra*, which has been edited by Stenzler. 3. A name common to many men.

GAUTAMESĀ. 'Lord of Gautama.' Name of one of the twelve great Lingas. *See Linga.*

GAUTAMĪ. 1. An epithet of Durgā. 2. Name of a fierce Rākshasī or female demon.

GAYĀ. A city in Bihār. It is one of the seven sacred cities, and is still a place of pilgrimage, though its glory has departed.

GĀYATRĪ. A most sacred verse of the *Rig-veda*, which it is the duty of every Brāhmaṇa to repeat mentally in his morning and evening devotions. It is addressed to the sun as Savitri, the generator, and so it is called also Sāvitri. Personified as a goddess, Sāvitri is the wife of Brahmā, mother of the four Vedas, and also of the twice-born or three superior castes. Colebrooke's translation of the Gāyatrī is "Earth, sky, heaven. Let us meditate on (these, and on) the most excellent light and power of that generous, sportive, and resplendent sun, (praying that) it may guide our intellects." Wilson's version is, in his translation of the *Rig-veda*, "We meditate on that desirable light of the divine Savitri who influences our pious rites." In the *Vishnu Purāna* he had before given a somewhat different version, "We meditate on that excellent light of the divine sun: may he illuminate our minds." A later version by Benfey is, "May we receive the glorious brightness of this, the generator, of the god who shall prosper our works."

Wilson observes of it: "The commentators admit some variety of interpretation; but it probably meant, in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship; and it is still employed by the unphilosophical Hindus with merely that signification. Later notions, and especially those of the *Vedānta*, have operated to

attach to the text an import it did not at first possess, and have converted it into a mystical propitiation of the spiritual origin and essence of existence, or Brahma." It is considered so holy that copyists often refrain from transcribing it.

The name given to *Sata-rūpā* (q.v.), Brahmā's female half, daughter, and consort, as "the declarer of sacred knowledge." It is also applied to the consort of Siva in the *Hari-vansa*.

GHATA-KARPARA. A poet, who was one of the "nine gems" of the court of *Vikramāditya*. There is a short artificial poem, descriptive of the rainy season, bearing this name, which has been translated into German by Dursch. The words mean 'potsherds,' and form probably an assumed literary name.

GHATOTKACHA. A son of *Bhīma* by the *Rākshasi* *Hidimbā*. He was killed in the great battle by *Karna* with the fatal lance that warrior had obtained from *Indra*.

GHOSHĀ. It is said in the *Veda* that the *Aswins* "bestowed a husband upon Ghoshā growing old," and the explanatory legend is that she was a daughter of *Kakshīvat*, but being a leper, was incapable of marriage. When she was advanced in years the *Aswins* gave her health, youth, and beauty, so that she obtained a husband.

GHRITĀCHI. An *Apsaras* or celestial nymph. She had many amours with great sages and mortal men. She was mother of ten sons by *Raudrāswa* or *Kūsa-nābha*, a descendant of *Puru*, and the *Brahma* *Vaivartta Purāna* attributes the origin of some of the mixed castes to her issue by the sage *Viswa-karman*. The *Hari-vansa* asserts that she had ten daughters as well as ten sons by *Raudrāswa*. Another legend represents her as mother by *Kusa-nābha* of a hundred daughters, whom *Vāyu* wished to accompany him to the sky. They refused, and in his rage he cursed them to become deformed; but they recovered their natural shape and beauty, and were married to *Brahma-datta*, king of *Kāmpila*.

GIRI-JĀ. 'Mountain born.' A name of *Pārvatī* or *Devī*.
See Devī

GIRI-VRAJA. A royal city in *Magadha*, identified with *Rāja-grīha* in *Bihar*.

GĪTĀ. The *Bhagavad-gītā* (q.v.).

GĪTĀ-GOVINDA. A lyrical poem by *Jaya-deva* on the early life of *Krishna* as *Govinda* the cowherd. It is an erotic

work, and sings the loves of Krishna with Rādhā, and other of the cowherd damsels, but a mystical interpretation has been put upon it. The poems are supposed to have been written about the twelfth or thirteenth century. There are some translations in the *Asiatic Researches* by Sir W. Jones, and a small volume of translations has been lately published by Mr. Edwin Arnold. There is also an edition of the text, with a Latin translation and notes, by Lassen, and there are some others.

GOBHILA. An ancient writer of the Sūtra period. He was author of some *Grihya Sūtras*, and of some Sūtras on grammar. The *Grihya Sūtras* have been published in the *Bibliotheca Indica*.

GO-KARNA. 'Cow's ear.' A place of pilgrimage sacred to Siva, on the west coast, near Mangalore.

GO-KULA. A pastoral district on the Yamunā, about Mathurā, where Krishna passed his boyhood with the cowherds.

GO-LOKA. 'The place of cows.' Krishna's heaven; a modern addition to the original series of seven Lokas.

GO-MANTA. A great mountain in the Western Ghāts. According to the *Hari-vansa* it was the scene of a defeat of Jarā-sandha by Krishna.

GO-MATI. The Gūmtī river in Oude; but there are others which bore the name. One fell into the Sindhu or Indus.

GO-PĀLA, GO-VINDA. 'Cow-keeper.' A name of the youthful Krishna, who lived among the cowherds in Vrindāvana.

GOPĀLA-TĀPANI. An Upanishad in honour of Krishna Printed in the *Bibliotheca Indica*.

GO-PATHA BRĀHMANA. The Brāhmaṇa of the Atharva or fourth Veda. It has been published by Rajendra Lāla in the *Bibliotheca Indica*.

GOPATI-RISHABHA. 'Chief of herdsmen' 1. A title of Siva. 2. A demon mentioned in the *Mahā-bhārata* as slain by Krishna.

GOPIŚ. The cowherd damsels and wives with whom Krishna sported in his youth.

GOTAMA. The founder of the Nyāya school of philosophy. He is called also Satānanda, and is author of a *Dharma-sāstra* or law-book, which has been edited by Stenzler. He is frequently called Gautama.

GO-VARDHANA. A mountain in Vrindāvana, which Krishna induced the cowherds and cowherdesses to worship instead of Indra. This enraged the god, who sent a deluge of rain to wash away the mountain and all the people of the country, but Krishna held up the mountain on his little finger for seven days to shelter the people of Vrindāvana. Indra retired baffled, and afterwards did homage to Krishna.

GOVARDHANA-DHARA. 'Upholder of Govardhana.' A title of Krishna.

GO-VINDA. 'Cow-keeper.' A name of Krishna.

GRAHA. 'Seizing.' 1. The power that seizes and obscures the sun and moon, causing eclipses; the ascending node, Rāhu. 2. Evil spirits with which people, especially children, are possessed, and which cause sickness and death. They are supposed to be amenable to medicine and exorcism.

GRIHA-STHA. 'Householder.' A Brāhman in the second stage of his religious life. *See* Brāhman.

GRIHYA SŪTRAS. Rules for the conduct of domestic rites and the personal sacraments, extending from the birth to the marriage of a man. (*See* Sūtra.) The Gṛihya Sūtras of Āswalāyana have been printed in the *Bibliotheca Indica*.

GRITSAMADA. The reputed Rishi of many hymns in the second Mandala of the *Rig-veda*. According to the *Vishnu Purāna* he was a Kshatriya and son of Suna-hotra, being descended from Purūravas of the Lunar race. From him sprang Saunaka, the eminent sage versed in the *Rig-veda* "who originated the system of four castes." The *Vāyu Purāna* makes Sunaka to be the son of Gritsa-mada, and Saunaka the son of Sunaka: this seems probable. "It is related of him by Sāyana that he was first a member of the family of Āngiras, being the son of Suna-hotra. He was carried off by the Asuras whilst performing a sacrifice, but was rescued by Indra, under whose authority he was henceforth designated as Gritsa-mada, the son of Sunaka or Saunaka of the race of Bhrigu. Thus the Anukramnikā says of him: He who was an Āngirasa, the son of Suna-hotra, became Saunaka of the race of Bhrigu." According to the *Mahā-bhārata*, he was son of Vita-havya, a king of the Haihayas, a Kshatriya, who became a Brāhman. (*See* Vita-havya.) The *Mahā-bhārata* alludes to a legend of his having assumed the semblance of Indra, and so enabled that deity to

escape from the Asuras, who were lying in wait to destroy him. There are several versions of the story, but they all agree that after Indra had escaped Gritsa-mada saved himself by reciting a hymn in which he showed that Indra was a different person.

GUDĀ-KESA. ‘Whose hair is in tufts.’ An epithet of Arjuna.

GUHA. ‘Secret.’ 1. A name of the god of war. (See Kārttikeya.) 2. A king of the Nishādas or Bhils, who was a friend of Rāma. 3. A people near Kalinga, who possibly got their name from him.

GUHYAKAS. ‘Hidden beings.’ Inferior divinities attendant upon Kuvera, and guardians of his hidden treasures.

GUPTAS. A dynasty of kings who reigned in Magadha. The period of their ascendancy has been a subject of great contention, and cannot be said to be settled.

GURJJARA. The country of Gujarat.

HAIHAYA. This name is supposed to be derived from *haya*, ‘a horse.’ 1. A prince of the Lunar race, and great-grandson of Yadu. 2. A race or tribe of people to whom a Scythian origin has been ascribed. The Vishnu Purāna represents them as descendants of Haihaya of the Yadu race, but they are generally associated with borderers and outlying tribes. In the Vāyu and other Purāṇas, five great divisions of the tribe are named : Tāla-janghas, Viti-hotras, Avantis, Tundikeras, and Jātas, or rather Su-jātas. They conquered Bāhu or Bāhuka, a descendant of King Haris-chandra, and were in their turn conquered, along with many other barbarian tribes, by King Sagara, son of Bāhu. According to the Mahā-bhārata, they were descended from Sar-yāti, a son of Manu. They made incursions into the Doāb, and they took the city of Kāśī (Benares), which had been fortified against them by King Divo-dāsa ; but the grandson of this king Pratardana by name, destroyed the Haihayas, and re-established the kingdom of Kāśī. Arjuna-Kārtavīrya, of a thousand arms, was king of the Haihayas, and he was defeated and had his arms cut off by Parasu-rāma.

The Vindhya mountains would seem to have been the home of these tribes ; and according to Colonel Todd, a tribe of Haihayas still exists “near the very top of the valley of Sohagpoor, in Bhagelkhand, aware of their ancient lineage, and, though few in number, still celebrated for their valour.”

HALA-BHRIT. ‘Bearing a plough.’ Bala-rāma.

HALĀYUDHA. ‘Who has a ploughshare for his weapon,’ i.e., Bala-rāma.

HANSA. 1. This, according to the Bhāgavata Purāna, was the name of the “one caste,” when, in olden times, there was only “one Veda, one God, and one caste.” 2. A name used in the Mahā-bhārata for Krishna. 3. A mountain range north of Meru.

HANSA. Hansa and Dimbhaka were two great warrior-brothers mentioned in the Mahā-bhārata as friends of Jarā-sandha. A certain king also named Hansa was killed by Bala-rāma. Hearing that “Hansa was killed,” Dimbhaka, unable to live without him, committed suicide, and when Hansa heard of this he drowned himself in the Yamunā.

HANUMĀN, HANUMAT, HANŪMAT. A celebrated monkey chief. He was son of Pavana, ‘the wind,’ by Anjanā, wife of a monkey named Kesari. He was able to fly, and is a conspicuous figure in the Rāmāyana. He and the other monkeys who assisted Rāma in his war against Rāvana were of divine origin, and their powers were superhuman. Hanumān jumped from India to Ceylon in one bound; he tore up trees, carried away the Himālayas, seized the clouds, and performed many other wonderful exploits. (See Surasā.) His form is “as vast as a mountain and as tall as a gigantic tower. His complexion is yellow and glowing like molten gold. His face is as red as the brightest ruby; while his enormous tail spreads out to an interminable length. He stands on a lofty rock and roars like thunder. He leaps into the air, and flies among the clouds with a rushing noise, whilst the ocean waves are roaring and splashing below.” In one of his fights with Rāvana and the Rākshasas, they greased his tail and set it on fire, but to their own great injury, for with it he burnt down their capital city, Lankā. This exploit obtained for him the name Lankā-dāhi. His services to Rāma were great and many. He acted as his spy, and fought most valiantly. He flew to the Himālayas, from whence he brought medicinal herbs with which he restored the wounded, and he killed the monster Kāla-nemi, and thousands of Gandharvas who assailed him. He accompanied Rāma on his return to Ayodhyā, and there he received from him the reward of perpetual life and youth. The exploits of Hanumān

are favourite topics among Hindus from childhood to age, and paintings of them are common. He is called Marut-putra, and he has the patronymics Ānilī, Māruti, &c., and the metronymic Ānjaneya. He is also Yoga-chara, from his power in magic or in the healing art, and Rajata-dyuti, 'the brilliant.' Among his other accomplishments, Hanumat was a grammarian; and the Rāmāyana says, "The chief of monkeys is perfect; no one equals him in the sāstras, in learning, and in ascertaining the sense of the scriptures [or in moving at will]. In all sciences, in the rules of austerity, he rivals the preceptor of the gods.

... It is well known that Hanumat was the ninth author of grammar."—Muir, iv. 490.

HANUMĀN-NĀTAKA. A long drama by various hands upon the adventures of the monkey chief Hanumān. This drama is fabled to have been composed by Hanumān, and inscribed by him on rocks. Vālmīki, the author of the Rāmāyana, saw it and feared that it would throw his own poem into the shade. He complained to the author, who told him to cast the verses into the sea. He did so, and they remained concealed there for ages. Portions were discovered and brought to King Bhoja, who directed Dāmodara Misra to arrange them and fill up the lacunæ. He did so, and the result was this drama. "It is probable," says Wilson, "that the fragments of an ancient drama were connected in the manner described. Some of the ideas are poetical, and the sentiments just and forcible; the language is generally very harmonious, but the work itself is, after all, a most disjointed and nondescript composition, and the patchwork is very glaringly and clumsily put together." It is a work of the tenth or eleventh century. It has been printed in India.

HARA. A name of Siva.

HARI A name which commonly designates Vishnu, but it is exceptionally used for other gods.

HARI-DWĀRA. 'The gate of Hari.' The modern Hardwār. The place where the Ganges finally breaks through the mountains into the plains of Hindustan. It is a great place of pilgrimage.

HARI-HARA. A combination of the names of Vishnu and Siva, and representing the union of the two deities in one, a combination which is differently accounted for.

HARIS-CHANDRA. Twenty-eighth king of the Solar race, and son of Tri-sanku. He was celebrated for his piety and justice. There are several legends about him. The Aitareya Brāhmaṇa tells the story of his purchasing Sunah-sephas to be offered up as a vicarious sacrifice for his own son. (*See Sunah-sephas.*) The Mahā-bhārata relates that he was raised to the heaven of Indra for his performance of the Rāja-sūya sacrifice and for his unbounded liberality. The Mārkandeya Purāna expands the story at considerable length. One day while Haris-chandra was hunting he heard female lamentations, which proceeded "from the Sciences, who were being mastered by the austere fervid sage Viswāmitra, and were crying out in alarm at his superiority." Haris-chandra, as defender of the distressed, went to the rescue, but Viswāmitra was so provoked by his interference that the Sciences instantly perished, and Haris-chandra was reduced to a state of abject helplessness. Viswāmitra demanded the sacrificial gift due to him as a Brāhman, and the king offered him whatever he might choose to ask, "gold, his own son, wife, body, life, kingdom, good fortune," whatever was dearest. Viswāmitra stripped him of wealth and kingdom, leaving him nothing but a garment of bark and his wife and son. In a state of destitution he left his kingdom, and Viswāmitra struck Saibyā, the queen, with his staff to hasten her reluctant departure. To escape from his oppressor he proceeded to the holy city of Benares, but the relentless sage was waiting for him and demanded the completion of the gift. With bitter grief wife and child were sold, and there remained only himself. Dharma, the god of justice, appeared in the form of a hideous and offensive Chandāla, and offered to buy him. Notwithstanding the exile's repugnance and horror, Viswāmitra insisted upon the sale, and Haris-chandra was carried off "bound, beaten, coniured, and afflicted," to the abode of the Chandala. He was sent by his master to steal grave-clothes from a cemetery. In this horrid place and degrading work he spent twelve months. His wife then came to the cemetery to perform the obsequies of her son, who had died from the bite of a serpent. They recognised each other, and Haris-chandra and his wife resolved to die upon the funeral pyre of their son, though he hesitated to take away his own life without the consent of his master. After all was prepared, he

gave himself up to meditation on Vishnu. The gods then arrived, headed by Dharma and accompanied by Viswāmitra. Dharma entreated him to refrain from his intention, and Indra informed him "that he, his wife, and son, had conquered heaven by their good works." Haris-chandra declared that he could not go to heaven without the permission of his master the Chandāla. Dharma then revealed himself. When this difficulty was removed, Haris-chandra objected to go to heaven without his faithful subjects. "This request was granted by Indra, and after Viswāmitra had inaugurated Rohitāswa, the king's son, to be his successor, Haris-chandra, his friends, and followers, all ascended in company to heaven." There he was induced by the sage Nārada to boast of his merits, and this led to his expulsion from heaven. As he was falling he repented of his fault and was forgiven. His downward course was arrested, and he and his followers dwell in an aerial city, which, according to popular belief, is still visible occasionally in mid-air.

HARITA, HĀRITA. 1. A son of Yuvanāswa of the Solar race, descended from Ikshwāku. From him descended the Hārita Angirasas. In the Linga Purāna it is said, "The son of Yuvanāswa was Harita, of whom the Hāritas were sons. They were, on the side of Angiras, twice-born men (Brāhmans) of Kshatriya lineage ;" or according to the Vāyu, "they were the sons of Angiras, twice-born men (Brāhmans), of Kshatriya race," possibly meaning that they were sons raised up to Harita by Angiras. According to some he was a son of Chyavana. 2.

Author of a Dharma-sāstra or law-book.

HĀRITAS, HĀRITA-ĀNGIRASES. See Harita.

HARITS, HARITAS. 'Green.' In the *Rig-veda* the horses, or rather mares, of the sun, seven or ten in number, and typical of his rays. "The prototype of the Grecian Charites."—*Max Müller*.

HARI-VANSA. The genealogy of Hari or Vishnu, a long poem of 16,374 verses. It purports to be a part of the Mahābhārata, but it is of much later date, and "may more accurately be ranked with the Pauranic compilations of least authenticity and latest date." It is in three parts ; the first is introductory, and gives particulars of the creation and of the patriarchal and regal dynasties ; the second contains the life and adventures of Krishna ; and the last and the third treats of the future of the

world and the corruptions of the Kali age. It contains many indications of its having been written in the south of India.

HARSHANA. A deity who presides over the Srāddha offerings.

HARYASWA. A grandson of the Kuvalayāswa who killed the demon Dhundhu. The country of Panchāla is said to have been named from his five (*pancha*) sons. There were several others of this name.

HARYASWAS. Five thousand sons of the patriarch Daksha, begotten by him for the purpose of peopling the earth. The sage Nārada dissuaded them from producing offspring, and they “dispersed themselves through the regions and have not returned.”

HASTINĀ-PURA. The capital city of the Kauravas, for which the great war of the Mahā-bhārata was waged. It was founded by Hastin, son of the first Bharata, and hence, as some say, its name; but the Mahā-bhārata and the Vishnu Purāna call it the “elephant city,” from *hastin*, an elephant. The ruins are traceable near an old bed of the Ganges, about 57 miles N.E. of Delhi, and local tradition has preserved the name. It is said to have been washed away by the Ganges.

HĀSYĀRNAVĀ. ‘Ocean of laughter.’ A modern comic piece in two acts, by a Pandit named Jagadisa. “It is a severe but grossly indelicate satire upon the licentiousness of Brāhmins assuming the character of religious mendicants.”—Wilson.

HAVIR-BHUJ, HAVISH-MATA. Pitris or Manes of the Kshatriyas, and inhabitants of the solar sphere. *See* Pitris.

HAYA-GRĪVA. ‘Horse-necked.’ According to one legend, a Daitya who stole the Veda as it slipped out of the mouth of Brahmā while he was sleeping at the end of a kalpa, and was killed by Vishnu in the Fish Avatāra. According to another, Vishnu himself, who assumed this form to recover the Veda, which had been carried off by two Daityas.

HAYA-SIRAS, HAYA-SĪRSHA. ‘Horse-head.’ In the Mahā-bhārata it is recorded that the sage Aurva (q.v.) “cast the fire of his anger into the sea,” and that it there “became the great Haya-siras, known to those acquainted with the Veda, which vomits forth that fire and drinks up the waters.” A form of Vishnu.

In the Bhāgavata Purāna Brahmā is represented as saying, “In my sacrifice Bhagavat himself was Haya-sīrsha, the male of

the sacrifice, whose colour is that of gold, of whom the Vedas and the sacrifices are the substance and the gods the soul; when he respired, charming words came forth from his nostrils."

HEMA-CHANDRA. Author of a good Sanskrit vocabulary, printed under the superintendence of Colebrooke.

HEMĀDRI. 'The golden mountain,' *i.e.*, Meru.

HEMA-KŪTA. 'Golden peak.' A chain of mountains represented as lying north of the Himalayas, between them and Mount Meru.

HIDIMBA (mas.), HIDIMBĀ (fem.). A powerful Asura, who had yellow eyes and a horrible aspect. He was a cannibal, and dwelt in the forest to which the Pandavas retired after the burning of their house. He had a sister named Hidimbā, whom he sent to lure the Pāndavas to him; but on meeting with Bhīma, she fell in love with him, and offered to carry him away to safety on her back. Bhīma refused, and while they were parleying, Hidimbā came up, and a terrible fight ensued, in which Bhīma killed the monster. Hidimbā was at first much terrified and fled, but she returned and claimed Bhīma for her husband. By his mother's desire Bhīma married her, and by her had a son named Ghafotkacha.

HIMĀCHALA, HIMĀDRI. The Himalaya mountains.

HIMAVAT. The personification of the Himalaya mountains, husband of Menā or Menakā, and father of Umā and Gāngā.

HIRANYA-GARBHA. 'Golden egg' or 'golden womb.' In the *Rig-veda* Hiranya-garbhā "is said to have arisen in the beginning, the one lord of all beings, who upholds heaven and earth, who gives life and breath, whose command ever the gods obey, who is the god over all gods, and the one animating principle of their being." According to Manu, Hiranya-garbhā was Brahmā, the first male, formed by the undiscernible eternal First Cause in a golden egg resplendent as the sun. "Having continued a year in the egg, Brahmā divided it into two parts by his mere thought, and with these two shells he formed the heavens and the earth; and in the middle he placed the sky, the eight regions, and the eternal abode of the waters." See Brahmā.

HIRANYĀKSHA. 'Golden eye.' A Daitya who dragged the earth to the depths of the ocean. He was twin-brother of Hiranyakasipu, and was killed by Vishnu in the Boar incarnation.

HIRANYA-KASIPU. ‘Golden dress.’ A Daitya who, according to the Mahā-bhārata and the Purāṇas, obtained from Siva the sovereignty of the three worlds for a million of years, and persecuted his son Prahlāda for worshipping Vishnu. He was slain by Vishnu in the Nara-sinha, or man-lion incarnation. He and Hiranyāksha were twin-brothers and chiefs of the Daityas.

HITOPADESA. ‘Good advice.’ The well-known collection of ethical tales and fables compiled from the larger and older work called Pancha-tantra. It has been often printed, and there are several translations; among them is an edition by Johnson of text, vocabulary, and translation.

HOTRI. A priest who recites the prayers from the *Rig-veda*.

HRISHIKESA. A name of Krishna or Vishnu.

HŪNAS. According to Wilson, “the White Huns or Indo-Scythians, who were established in the Panjāb and along the Indus at the commencement of our era, as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins,” and since still further confirmed by inscriptions and additional coins. Dr. Fitzedward Hall says, “I am not prepared to deny that the ancient Hindus, when they spoke of the Hūnas, intended the Huns. In the Middle Ages, however, it is certain that a race called Hūna was understood by the learned of India to form a division of the Kshatriyas.”—*V. P.* ii. 134.

HŪN-DESA. The country round Lake Mānasarovara.

HUSHKA HUVISHKA. A Tushkara or Turki king, whose name is mentioned in the Rāja Tarangini as Hushka, which has been found in inscriptions as Huvishka, and upon the corrupt Greek coins as Oerki. He is supposed to have reigned just at the commencement of the Christian era. *See* Kanishka.

IDĀ. In the *Rig-veda* *Idā* is primarily food, refreshment, or a libation of milk; thence a stream of praise, personified as the goddess of speech. She is called the instructress of Manu, and frequent passages ascribe to her the first institution of the rules of performing sacrifices. According to Sāyana, she is the goddess presiding over the earth. A legend in the Satapatha Brāhmaṇa represents her as springing from a sacrifice which Manu performed for the purpose of obtaining offspring. She was claimed by Mitra-Varuna, but remained faithful to him who had pro-

duced her. Manu lived with her, and praying and fasting to obtain offspring, he begat upon her the race of Manu. In the Purāṇas she is daughter of the Manu Vaivaswata, wife of Budha (Mercury), and mother of Purūravas. The Manu Vaivaswata, before he had sons, instituted a sacrifice to Mitra and Varuna for the purpose of obtaining one; but the officiating priest mismanaged the performance, and the result was the birth of a daughter, Idā or Ilā. Through the favour of the two deities her sex was changed, and she became a man, Su-dyumna. Under the malediction of Siva, Su-dyumna was again turned into a woman, and, as Ilā, married Budha or Mercury. After she had given birth to Purūravas, she, under the favour of Vishnu, once more became Su-dyumna, and was the father of three sons. According to another version of the legend, the Manu's eldest son was named Ilā. He having trespassed on a grove sacred to Pārvatī, was changed into a female, Ilā. Upon the supplications and prayers of Ilā's friends, Siva and his consort conceded that the offender should be a male one month and a female another. There are other variations in the story which is apparently ancient.

IDĀVIDĀ. Daughter of Trinabindu and the Apsaras Alambushā. There are different statements in the Purāṇas as regards her. She is represented to be the wife of Visravas and mother of Kuvera, or the wife of Pulastyā and mother of Visravas.

IKSHWĀKU. Son of the Manu Vaivaswata, who was son of Vivaswat, the sun. "He was born from the nostril of the Manu as he happened to sneeze." Ikshwāku was founder of the Solar race of kings, and reigned in Ayodhyā at the beginning of the second Yuga or age. He had a hundred sons, of whom the eldest was Vikukshi. Another son, named Nimi, founded the Mithilā dynasty. According to Max Müller the name is mentioned once, and only once, in the *Rig-veda*. Respecting this he adds: "I take it, not as the name of a king, but as the name of a people, probably the people who inhabited Bhājeratha, the country washed by the northern Gangā or Bhāgirathi." Others place the Ikshwākus in the north-west.

ILA, ILĀ. *See* Idā.

ILĀVILĀ. *See* Idāvidā.

ILVALA. *See* Vātāpi.

INDRA. The god of the firmament, the personified atmo-

sphere. In the Vedas he stands in the first rank among the gods, but he is not uncreate, and is represented as having a father and mother: "a vigorous god begot him; a heroic female brought him forth." He is described as being of a ruddy or golden colour, and as having arms of enormous length; "but his forms are endless, and he can assume any shape at will." He rides in a bright golden car, drawn by two tawny or ruddy horses with flowing manes and tails. His weapon is the thunderbolt, which he carries in his right hand; he also uses arrows, a great hook, and a net, in which he is said to entangle his foes. The soma juice is his especial delight; he takes enormous draughts of it, and, stimulated by its exhilarating qualities, he goes forth to war against his foes, and to perform his other duties. As deity of the atmosphere, he governs the weather and dispenses the rain; he sends forth his lightnings and thunder, and he is continually at war with *Vritra* or *Ahi*, the demon of drought and inclement weather, whom he overcomes with his thunderbolts, and compels to pour down the rain. Strabo describes the Indians as worshipping Jupiter Pluvius, no doubt meaning Indra, and he has also been compared to Jupiter Tonans. One myth is that of his discovering and rescuing the cows of the priests or of the gods, which had been stolen by an Asura named *Pani* or *Vala*, whom he killed, and he is hence called *Vala-bhid*. He is frequently represented as destroying the "stone-built cities" of the Asuras or atmospheric demons, and of the *Dasyus* or aborigines of India. In his warfare he is sometimes represented as escorted by troops of *Maruts*, and attended by his comrade *Vishnu*. More hymns are addressed to Indra than to any other deity in the Vedas, with the exception of *Agni*. For he was reverenced in his beneficent character as the bestower of rain and the cause of fertility, and he was feared as the awful ruler of the storm and director of the lightning and thunder. In many places of the *Rig-veda* the highest divine functions and attributes are ascribed to him. There was a triad of gods—*Agni*, *Vāyu*, and *Sūrya*—which held a pre-eminence above the rest, and Indra frequently took the place of *Vāyu*. In some parts of the *Veda*, as Dr. Muir remarks, the ideas expressed of Indra are grand and lofty; at other times he is treated with familiarity, and his devotion to the soma juice is dilated upon, though nothing debasing is perceived in his sensuality. Indra

is mentioned as having a wife, and the name of Indrāṇī or Aindrī is invoked among the goddesses. In the Satapatha Brāhmaṇa she is called Indra's beloved wife.

In the later mythology Indra has fallen into the second rank. He is inferior to the triad, but he is the chief of all the other gods. He is the regent of the atmosphere and of the east quarter of the compass, and he reigns over Swarga, the heaven of the gods and of beatified spirits, which is a region of great magnificence and splendour. He retains many of his Vedic characteristics, and some of them are intensified. He sends the lightning and hurls the thunderbolt, and the rainbow is his bow. He is frequently at war with the Asuras, of whom he lives in constant dread, and by whom he is often worsted. But he slew the demon Vṛitra, who, being regarded as a Brāhmaṇa, Indra had to conceal himself and make sacrifice until his guilt was purged away. His continued love for the soma juice is shown by a legend in the Mahā-bhārata, which represents him as being compelled by the sage Chyavana to allow the Aswins to partake of the soma libations, and his sensuality has now developed into an extreme lasciviousness. Many instances are recorded of his incontinence and adultery, and his example is frequently referred to as an excuse in cases of gallantry, as by King Nahusha when he tried to obtain Indra's wife while the latter was hiding in fear for having killed the Brāhmaṇa in the person of the demon Vṛitra. According to the Mahā-bhārata he seduced, or endeavoured to seduce, Ahalyā, the wife of the sage Gautama, and that sage's curse impressed upon him a thousand marks resembling the female organ, so he was called Sa-yoni; but these marks were afterwards changed to eyes, and he is hence called Netra-yoni, and Sahasrākṣha 'the thousand-eyed.' In the Rāmāyaṇa it is related that Rāvana, the Rākshasa king of Lankā or Ceylon, warred against Indra in his own heaven, and that Indra was defeated and carried off to Lankā by Rāvana's son Megha-nāda, who for this exploit received the title of Indra-jit (q.v.), 'conqueror of Indra.' Brahmā and the gods had to sue for the release of Indra, and to purchase it with the boon of immortality to the victor. Brahmā then told the humiliated god that his defeat was a punishment for the seduction of Ahalyā. The Taittiriya Brāhmaṇa states that he chose Indrāṇī to be his wife in preference to other goddesses because of her

voluptuous attractions, and later authorities say that he ravished her, and slew her father, the Daitya Puloman, to escape his curse. Mythologically he was father of Arjuna (q.v.), and for him he cheated Karna of his divine coat of mail, but gave Karna in recompense a javelin of deadly effect. His libertine character is also shown by his frequently sending celestial nymphs to excite the passions of holy men, and to beguile them from the potent penances which he dreaded.

In the Purāṇas many stories are told of him, and he appears especially in rivalry with Krishna. He incurred the wrath of the choleric sage Dur-vāsas by slighting a garland of flowers which that sage presented to him, and so brought upon himself the curse that his whole dominion should be whelmed in ruin. He was utterly defeated by the Daityas, or rather by their ally, Raja, son of Āyus, and grandson of Purūravas, and he was reduced to such a forlorn condition that he, "the god of a hundred sacrifices," was compelled to beg for a little sacrificial butter. Puffed up by their victory, his conquerors neglected their duties, and so they became the easy prey of Indra, who recovered his dominion. The Bhāgavata Purāṇa represents him as having killed a Brāhmaṇa, and of being haunted by that crime, personified as a Chāndāli.

Indra had been an object of worship among the pastoral people of Vraja, but Krishna persuaded them to cease this worship. Indra was greatly enraged at this, and sent a deluge of rain to overwhelm them; but Krishna lifted up the mountain Govardhana on his finger to shelter them, and so held it for seven days, till Indra was baffled and rendered homage to Krishna. Again, when Krishna went to visit Swarga, and was about to carry off the Pārijāta tree, Indra resented its removal, and a fierce fight ensued, in which Indra was worsted, and the tree was carried off. Among the deeds of Indra recorded in the Purāṇas is that of the destruction of the offspring of Diti in her womb, and the production therefrom of the Maruts (see Diti); and there is a story of his cutting off the wings of the mountains with his thunderbolts, because they were refractory and troublesome. Indra is represented as a fair man riding on a white horse or an elephant, and bearing the vajra or thunderbolt in his hand. His son is named Jayanta. Indra is not the object of direct worship, but he receives incidental adoration,

and there is a festival kept in his honour called *Sakra-dhwajot thāna*, 'the raising of the standard of Indra.'

Indra's names are many, as *Mahendra*, *Sakra*, *Maghavān*, *Ribhuksha*, *Vāsava*, *Arha*, *Datteya*. His epithets or titles also are numerous. He is *Vṛitra-han*, 'the destroyer of *Vṛitra* ;' *Vajra-pāni*, 'of the thunderbolt hand ;' *Megha-vāhana*, 'borne upon the clouds ;' *Pāka-sāsana*, 'the subduer of *Pāka* ;' *Sata-kratu*, 'of a hundred sacrifices ;' *Deva-pati* and *Surādhipa*, 'chief of the gods ;' *Divas-pati*, 'ruler of the atmosphere ;' *Marutwān*, 'lord of the winds ;' *Swarga-pati*, 'lord of paradise ;' *Jishnu*, 'leader of the celestial host ;' *Puran-dara*, 'destroyer of cities ;' *Ulūka*, 'the owl ;' *Ugrādhanwan*, 'of the terrible bow,' and many others. The heaven of Indra is *Swarga*; its capital is *Amarāvatī*; his palace, *Vaijāyanta*; his garden, *Nandana*, *Kandasāra*, or *Pārushya*; his elephant is *Airāvata*; his horse, *Uchchaih-sravas*; his chariot, *Vimāna*; his charioteer, *Mātali*; his bow, the rainbow, *Sakra-dhanus*; and his sword, *Paran-ja*.

INDRA-DYUMNA. Son of *Su-mati* and grandson of *Bharata*. There were several of the name, among them a king of *Avanti*, by whom the temple of *Vishnu* was built, and the image of *Jagan-nātha* was set up in *Orissa*.

INDRA-JIT. *Megha-nāda*, son of *Rāvana*. When *Rāvana* went against Indra's forces in *Swarga*, his son *Megha-nāda* accompanied him, and fought most valiantly. Indra himself was obliged to interfere, when *Megha-nāda*, availing himself of the magical power of becoming invisible, which he had obtained from *Siva*, bound Indra and carried him off to *Lankā*. The gods, headed by *Brahmā*, went thither to obtain the release of Indra, and *Brahmā* gave to *Megha-nāda* the name *Indra-jit*, 'conqueror of Indra.' Still the victor refused to release his prisoner for anything less than the boon of immortality. *Brahmā* refused, but *Indra-jit* persisted in his demand and achieved his object. One version of the *Rāmāyana* states that *Indra-jit* was killed and had his head cut off by *Lakshmana*, who surprised him while he was engaged in a sacrifice.

INDRA-KILA. The mountain *Mandara*.

INDRA-LOKA. Indra's heaven, *Swarga*. *See Loka*.

INDRĀNI Wife of Indra, and mother of *Jayanta* and *Jayanti*. She is also called *Sachi* and *Aindrī*. She is men-

tioned a few times in the *Rig-veda*, and is said to be the most fortunate of females, "for her husband shall never die of old age." The Taittirīya Brāhmaṇa states that Indra chose her for his wife from a number of competing goddesses, because she surpassed them all in voluptuous attractions. In the Rāmāyaṇa and Purāṇas she appears as the daughter of the Daitya Puloman, from whom she has the patronymic Paułomī. She was ravished by Indra, who killed her father to escape his curse. According to the Mahā-bhārata, King Nahusha became enamoured of her, and she escaped from him with difficulty. Indrāṇī has never been held in very high esteem as a goddess.

INDRA-PRAMATI. An early teacher of the *Rig-veda*, who received one Sanhitā direct from Paila.

INDRA-PRASTHA. The capital city of the Pāṇḍu princes. The name is still known, and is used for a part of the city of Delhi.

INDRA-SENA (mas.), INDRA-SENĀ (fem.). Names of the son and daughter of Nala and Damayantī.

INDU. The moon. *See* Soma.

INDU-MATĪ. Sister of Bhoja, king of Vidarbha, who chose Prince Aja for her husband at her swayam-vara. She was killed by Nārada's garland falling upon her while asleep in an arbour.

INDU-MANI. The moon gem. *See* Chandra-kānta.

IRĀVAT. A son of Arjuna by his Nāga wife Ulupī.

IRĀVATĪ. The river Rāvī or Hydraotes.

ĪSA. 'Lord.' A title of Siva. Name of a Upanishad (q.v.) which has been translated by Dr. Roer in the *Bibliotheca Indica*.

ĪSĀNA. A name of Siva or Rudra, or of one of his manifestations. (*See* Rudra.) He is guardian of the north-east quarter.

ISHTI-PASAS. 'Stealers of offerings.' Rākshasas and other enemies of the gods, who steal the oblations.

ĪSWARA. 'Lord.' A title given to Siva.

ĪSWARA KRISHNA. Author of the philosophical treatise called Sāṅkhya Kārikā.

ITIHĀSAS. Legendary poems. Heroic history. "Stories like those of Urvāśī and Purūravas." The term is especially applied to the Mahā-bhārata.

JĀBĀLI, JĀVĀLL. A Brāhmaṇa who was priest of King

Dasa-ratha, and held sceptical philosophical opinions. He is represented in the Rāmāyana as enforcing his views upon Rāma, who decidedly repudiated them. Thereupon he asserted that his atheistical arguments had been used only for a purpose, and that he was really imbued with sentiments of piety and religion. He is said to have been a logician, so probably he belonged to the Nyāya school.

JAGAD-DHĀTRĪ (DHĀTĀ). ‘Sustainer of the world.’ An epithet given to both Saraswati and Durgā.

JAGAN-MĀTRI (MĀTĀ). ‘Mother of the world.’ One of the names of Siva’s wife. *See Devī.*

JAGAN-NĀTHA. ‘Lord of the world.’ A particular form of Vishnu, or rather of Krishna. He is worshipped in Bengal and other parts of India, but Puri, near the town of Cuttack, in Orissa, is the great seat of his worship, and multitudes of pilgrims resort thither from all parts, especially to the two great festivals of the Snāna-yātra and Ratha-yātra, in the months of Jyaishṭha and Āshādha. The first of these is when the image is bathed, and in the second, or car festival, the image is brought out upon a car with the images of his brother Bala-rāma and sister Su-bhadrā, and is drawn by the devotees. The legend of the origin of Jagan-nātha is peculiar. Krishna was killed by a hunter, and his body was left to rot under a tree, but some pious persons found the bones and placed them in a box. A devout king named Indra-dyurnna was directed by Vishnu to form an image of Jagan-nātha and to place the bones of Krishna inside it. Viswa-karma, the architect of the gods, undertook to make the image, on condition of being left quite undisturbed till the work was complete. After fifteen days the king was impatient and went to Viswa-karma, who was angry, and left off work before he had made either hands or feet, so that the image has only stumps. Indra-dyurnna prayed to Brahmā, who promised to make the image famous, and he did so by giving to it eyes and a soul, and by acting as high priest at its consecration.

JĀHNAVĪ. The Ganges. *See Jahnu.*

JAHNU. A sage descended from Purūravas. He was disturbed in his devotions by the passage of the river Gangā, and consequently drank up its waters. He afterwards relented, and allowed the stream to issue from his ear, hence Gangā is called Jahnavī, daughter of Jahnu. *See Gangā.*

JAIMINI. A celebrated sage, a disciple of Vyāsa. He is said to have received the Sāma-veda from his master, and to have been its publisher or teacher. He was also the founder of the Pūrva-mīmānsā philosophy. The text of Jaimini is printed in the *Bibliotheca Indica*.

JAIMINĪYA - NYĀYA - MĀLA - VISTARA. A work on philosophy by Mādhava. It has been edited by Goldstucker and Cowell.

JĀJALL. A Brāhman mentioned in the Mahā-bhārata as having by ascetism acquired a supernatural power of locomotion, of which he was so proud that he deemed himself perfect in virtue and superior to all men. A voice from the sky told him that he was inferior to Tulādhāra, a Vaisya and a trader. He went to this Tulādhāra and learnt wisdom from him.

JALA-RŪPA. The fish or the Makara on the banner of Kāma.

JALA-SĀYIN. 'Sleeping on the waters.' An appellation of Vishnu, as he is supposed to sleep upon his serpent couch on the waters during the rainy season, or during the submersion of the world.

JAMAD-AGNI. A Brāhman and a descendant of Bhrigu. He was the son of Richika and Satya-vati, and was the father of five sons, the youngest and most renowned of whom was Parasu-rāma. Jamad-agni's mother, Satya-vati, was daughter of King Gādhi, a Kshatriya. The Vishnu Purāna relates that when Satya-vati was pregnant, her Brāhman husband, Richika, prepared a mess for her to eat for the purpose of securing that her son should be born with the qualities of a Brāhman. He also gave another mess to her mother that she might bear a son with the character of a warrior. The women changed the messes, and so Jamad-agni, the son of Richika, was born as a warrior-Brāhman, and Viswāmitra, son of the Kshatriya Gādhi, was born as a priest. The Mahā-bhārata relates that Jamad-agni engaged deeply in study and "obtained entire possession of the Vedas." He went to King Renu or Prasena-jit of the Solar race and demanded of him his daughter Renukā. The king gave her to him, and he retired with her to his hermitage, where the princess shared in his ascetic life. She bore him five sons, Rumanwat, Sushena, Vasu, Viswāvasu, and Parasu-rāma, and she was exact in the performance of all her duties. One

day she went out to bathe and beheld a loving pair sporting and dallying in the water. Their pleasure made her feel envious, so she was "defiled by unworthy thoughts, and returned wetted but not purified by the stream." Her husband beheld her "fallen from perfection and shorn of the lustre of her sanctity." So he reproved her and was exceeding wroth. His sons came into the hermitage in the order of their birth, and he commanded each of them in succession to kill his mother. Influenced by natural affection, four of them held their peace and did nothing. Their father cursed them and they became idiots bereft of all understanding. When Parasu-rāma entered, he obeyed his father's order and struck off his mother's head with his axe. The deed assuaged the father's anger, and he desired his son to make a request. Parasu-rāma begged that his mother might be restored to life in purity, and that his brothers might regain their natural condition. All this the father granted.

The mighty Kārta-vīrya, king of the Haihayas, who had a thousand arms, paid a visit to the hermitage of Jamad-agni. The sage and his sons were out, but his wife treated her guest with all proper respect. Unmindful of the hospitality he had received, Kārta-vīrya threw down the trees round the hermitage, and carried off the calf of the sacred cow, Surabhi, which Jamad-agni had acquired by penance. Parasu-rāma returned and discovered what had happened, he then pursued Kārta-vīrya, cut off his thousand arms with arrows, and killed him. The sons of Kārta-vīrya went in revenge to the hermitage of Jamad-agni, and in the absence of Parasu-rāma slew the pious sage without pity. When Parasu-rāma found the lifeless body of his father, he laid it on a funeral pile, and vowed that he would extirpate the whole Kshatriya race. He slew all the sons of Kārta-vīrya, and "thrice seven times" he cleared the earth of the Kshatriya caste.

JĀMADAGNYA. The patronymic of Parasu-rāma.

JĀMBAVAT. King of the bears. A celebrated gem called Syamantaka had been given by the Sun to Satrājit. He, fearing that Krishna would take it from him, gave it to his brother, Prasena. One property of this jewel was to protect its wearer when good, to ruin him when bad. Prasena was wicked and was killed by a lion, which was carrying off the gem in its mouth, when he was encountered and slain by Jāmbavat. After Pra-

sena's disappearance, Krishna was suspected of having killed him for the sake of the jewel. Krishna with a large party tracked the steps of Prasena, till it was ascertained that he had been killed by a lion, and that the lion had been killed by a bear. Krishna then tracked the bear, Jāmbavat, into his cavern, and a great fight ensued between them. After waiting outside seven or eight days, Krishna's followers went home and performed his funeral ceremonies. On the twenty-first day of the fight, Jāmbavat submitted to his adversary, gave up the gem, and presented to him his daughter, Jāmbavatī, as an offering suitable to a guest. Jāmbavat with his army of bears aided Rāma in his invasion of Lankā, and always acted the part of a sage counsellor.

JĀMBAVATĪ. Daughter of Jāmbavat, king of the bears, wife of Krishna, and mother of Sāmba.

JAMBHA. Name of several demons. Of one who fought against the gods and was slain by Indra, who for this deed was called Jambha-bhedin. Also of one who fought against Arjuna and was killed by Krishna.

JAMBU-DWĪPA. One of the seven islands or continents of which the world is made up. The great mountain, Meru, stands in its centre, and Bhārata-varsha or India is its best part. Its varshas or divisions are nine in number :—(1.) Bhārata, south of the Himālayas and southernmost of all. (2.) Kim-purusha (3.) Hari-varsha. (4.) Ilā-vrita, containing Meru. (5.) Ramyaka. (6.) Hiran-maya. (7.) Uttara-Kuru, each to the north of the preceding one. (8.) Bhadrāswa and (9.) Ketu-māla lie respectively to the east and west of Ilā-vrita, the central region.

JAMBU-MĀLI. A Rākshasa general of Rāvana. He was killed by Hanumān.

JANAKA. 1. King of Mithilā, of the Solar race. When Nimi, his predecessor, died without leaving a successor, the sages subjected the body of Nimi to attrition, and produced from it a prince "who was called Janaka, from being born without a progenitor." He was the first Janaka, and twenty generations earlier than Janaka the father of Sītā.

2. King of Videha and father of Sītā, remarkable for his great knowledge and good works and sanctity. He is called Sīra-dhwaja, 'he of the plough banner,' because his daughter Sītā sprang up ready formed from the furrow when he was

ploughing the ground and preparing for a sacrifice to obtain offspring. The sage Yājnawalkya was his priest and adviser. The Brāhmaṇas relate that he “refused to submit to the hierarchical pretensions of the Brāhmaṇs, and asserted his right of performing sacrifices without the intervention of priests.” He succeeded in his contention, for it is said that through his pure and righteous life he became a Brāhmaṇ and one of the Rājarshis. He and his priest Yājnawalkya are thought to have prepared the way for Buddha.

JĀNAKĪ. A patronymic of Sītā (q.v.).

JANA-LOKA. *See Loka.*

JANAMEJAYA. A great king, who was son of Parikshit, and great-grandson of Arjuna. It was to this king that the Mahā-bhārata was recited by Vaisampāyana, and the king listened to it in expiation of the sin of killing a Brāhmaṇ. His father, Parikshit, died from the bite of a serpent, and Janamejaya is said to have performed a great sacrifice of serpents (Nāgas) and to have conquered the Nāga people of Taksha-silā. Hence he is called Sarpa-sattrin, ‘serpent-sacrificer.’ There were several others of the same name.

JANĀRDDANA. ‘The adored of mankind.’ A name of Krishna, but other derivations are offered, as ‘extirpator of the wicked,’ by Sankarāchārya.

JANA-STHĀNA. A place in the Dandaka forest where Rāma sojourned for a while in his exile.

JARAS. ‘Old age.’ The hunter who unwittingly killed Krishna.

JĀRĀ-SANDHA. Son of Brīhad-ratha, and king of Magadha. Brīhad-ratha had two wives, who after being long barren brought forth two halves of a boy. These abortions were regarded with horror and thrown away. A female man-eating demon named Jarā picked them up and put them together to carry them off. On their coming in contact a boy was formed, who cried out so lustily that he brought out the king and his two queens. The Rākṣasī explained what had happened, resigned the child, and retired. The father gave the boy the name of Jarā-sandha, because he had been put together by Jarā. Future greatness was prophesied for the boy, and he became an ardent worshipper of Siva. Through the favour of this god he prevailed over many kings, and he especially fought against

Krishna, who had killed Kansa, the husband of two of Jarā-sandha's daughters. He besieged Mathurā, and attacked Krishna eighteen times, and was as often defeated; but Krishna was so weakened that he retired to Dwārakā. Jarā-sandha had many kings in captivity, and when Krishna returned from Dwārakā, he, with Bhīma and Arjuna, went to Jarā-sandha's capital for the purpose of slaying their enemy and liberating the kings. Jarā-sandha refused to release the kings, and accepted the alternative of a combat, in which he was killed by Bhīma.

JARAT-KĀRU. An ancient sage who married a sister of the great serpent Vāsuki, and was father of the sage Āstika.

JARITĀ. A certain female bird of the species called Sārn-gikā, whose story is told in the Mahā-bhārata. The saint Manda-pāla, who returned from the shades because he had no son, assumed the form of a male bird, and by her had four sons. He then abandoned her. In the conflagration of the Khāndava forest she showed great devotion in the protection of her children, and they were eventually saved through the influence of Manda-pāla over the god of fire. Their names were Jaritāri, Sārisrikta, Stamba-mitra, and Drona. They were "interpreters of the Vedas;" and there are hymns of the *Rig-veda* bearing the names of the second and third.

JATĀSURA. A Rākshasa who disguised himself as a Brāhman and carried off Yudhi-shhira, Saha-deva, Nakula, and Draupadi. He was overtaken and killed by Bhīma.

JĀTA-VEDAS. A Vedic epithet for fire. "The meaning is explained in five ways:—(1.) Knowing all created beings; (2.) Possessing all creatures or everything existent; (3.) Known by created beings; (4.) Possessing vedas, riches; (5.) Possessing vedas, wisdom. Other derivations and explanations are found in the Brāhmaṇas, but the exact sense of the word seems to have been very early lost, and of the five explanations given, only the first two would seem to be admissible for the Vedic texts. In one passage a form, Jāta-veda, seems to occur."—Williams. This form of the term, and the statement of Manu that the Vedas were milked out from fire, air, and the sun, may perhaps justify the explanation, 'producer of the Vedas.'

JATĀYU, JATĀYUS. According to the Rāmāyana, a bird who was son of Vishnu's bird Garuda, and king of the vultures. Others say he was a son of Aruna. He became an ally of

Rāma's, and he fought furiously against Rāvana to prevent the carrying away of Sītā. Rāvana overpowered him and left him mortally wounded. Rāma found him in time to hear his dying words, and to learn what had become of Sītā. Rāma and Lakshmana performed his funeral rites to "secure his soul in the enjoyments of heaven," whither he ascended in a chariot of fire. In the Purāṇas he is the friend of Dasa-ratha. When that king went to the ecliptic to recover Sītā from Sani (Saturn), his carriage was consumed by a glance from the eye of the latter, but Jatāyu caught the falling king and saved him. The Pādma Purāṇa says Dasa-ratha assailed Saturn because of a dearth, and when he and his car were hurled from heaven, Jatāyu caught him.

JATILA. A daughter of Gotama, who is mentioned in the Mahā-bhārata as a virtuous woman and the wife of seven husbands.

JAYA-DEVA. A poet, author of the Gītā-govinda (q.v.).

JAYAD-RATHA. A prince of the Lunar race, son of Brihanmanas. He was king of Sindhu, and was "indifferently termed Rāja of the Sindhus or Saindhavas, and Rāja of the Sauvīras, or sometimes in concert Sindhu-sauvīras," the Saindhavas and Sauvīras both being tribes living along the Indus. Jayad-ratha married Duh-salā, daughter of Dhrita-rāshṭra, and was an ally of the Kauravas. When the Pāṇḍavas were in exile he called at their forest abode while they were out hunting and Draupadī was at home alone. He had with him six brothers and a large retinue, but the resources of the Pāṇḍavas were equal to the occasion, and Draupadī was able to supply five hundred deer with accompaniments for breakfast. This is explained by the statement that Yudhi-shthira, having worshipped the sun, obtained from that luminary an inexhaustible cauldron which was to supply all and every viand that might be required by the Pāṇḍavas in their exile. Jayad-ratha was captivated by the charms of Draupadī, and tried to induce her to elope with him. When he was indignantly repulsed he carried her off by force. On the return of the Pāṇḍavas they pursued the ravisher, defeated his forces, and made him prisoner. His life was spared by command of Yudhi-shthira, but Bhīma kicked and beat him terribly, cut off his hair, and made him go before the assembled Pāṇḍavas and acknowledge himself to be their slave. At the

intercession of Draupadī he was allowed to depart. He was killed, after a desperate conflict, by Arjuna on the fourteenth day of the great battle.

JAYANTA. Son of Indra, also called Jaya.

JAYANTĪ. Daughter of Indra. She is called also Jayanī, Deva-senā, and Tāvīshī.

JĪMŪTA. A great wrestler, who was overcome and killed by Bhīma at the court of Virāta.

JĪMŪTA-VĀHANA. 'Whose vehicle is the clouds.' A title of Indra. A name borne by several persons, and among them by the author of the Dāya-bhāga.

JISHNU. A name of Arjuna.

JUSHKA. A Turushka or Turki king, who ruled in Kashmīr and in Northern India. *See* Kanishka.

JWĀLĀ-MUKHĪ. 'Mouth of fire.' A volcano. A celebrated place of pilgrimage in the Lower Himālayas, north of the Panjāb, where fire issues from the ground. According to the legend, it is the fire which Satī, the wife of Siva, created, and in which she burnt herself.

JYĀMAGHA. A king of the Lunar race, proverbial & "most eminent among husbands submissive to their wives." Saibyā, his wife, was barren, but he was afraid to take another wife till, having overcome an enemy and driven him from his country, the daughter of the vanquished king became his captive. She was beautiful, and Jyāmagha desired to marry her. He took her in his chariot and carried her to his palace to ask the assent of his queen. When Saibyā saw the maiden, she was filled with jealousy, and angrily demanded who the "light-hearted damsel" was. The king was disconcerted, and humbly replied, "She is the young bride of the future son whom thou shalt bring forth." It had ceased to be with Saibyā after the manner of women, but still she bore a son who was named Vidarbha, and married the captive princess.

JYOTISHA. Astronomy. One of the Vedāngas. The object of this Vedāṅga is to fix the most auspicious days and seasons for the performance of sacrifices. There has been little discovered that is ancient on this subject; only one "short tract, consisting of thirty-six verses, in a comparatively modern style, to which scholars cannot assign an earlier date than 300 years B.C."

KA. The interrogative pronoun "who?" This word has

been raised to the position of a deity. In the words of Max Müller, "The authors of the Brāhmaṇas had so completely broken with the past, that, forgetful of the poetical character of the hymns (of the Veda) and the yearning of the poets after the unknown god, they exalted the interrogative pronoun itself into a deity, and acknowledged a god Ka or Who? In the Taittirīya Brāhmaṇa, in the Kaushītaki Brāhmaṇa, in the Tāṇḍya Brāhmaṇa, and in the Satapatha Brāhmaṇa, wherever interrogative verses occur, the author states that Ka is Prajāpati, or the lord of creatures. Nor did they stop here. Some of the hymns in which the interrogative pronoun occurred were called Kadvat, *i.e.*, having *kad* or *quid*. But soon a new adjective was formed, and not only the hymns but the sacrifice also offered to the god were called Kāya or Who-ish. . . . At the time of Pāṇini, this word had acquired such legitimacy as to call for a separate rule explaining its formation. The commentator here explains Ka by Brahman. After this we can hardly wonder that in the later Sanskrit literature of the Purāṇas Ka appears as a recognised god, as a supreme god, with a genealogy of his own, perhaps even with a wife; and that in the laws of Manu one of the recognised forms of marriage, generally known by the name of the Prajāpati marriage, occurs under the monstrous title of Kāya." The Mahā-bhārata identifies Ka with Daksha, and the Bhāgavata Purāṇa applies the term to Kasyapa, no doubt in consequence of their great generative powers and similarity to Prajāpati.

KABANDHA. 1. A disciple of Su-mantu, the earliest teacher of the Atharva-veda. 2. A monstrous Rākshasa slain by Rāma. He is said to have been a son of the goddess Sri. He is described as "covered with hair, vast as a mountain, without head or neck, having a mouth armed with immense teeth in the middle of his belly, arms a league long, and one enormous eye in his breast." He was originally a Gandharva, and his hideous deformity arose, according to one account, from a quarrel with Indra, whom he challenged, and who struck him with his thunderbolt, and drove his head and thighs into his body. According to another statement, his deformity arose from the curse of a sage. When mortally wounded, he requested Rāma to burn his body, and when that was done he came out of the fire in his real shape as a Gandharva, and counselled Rāma as to

the conduct of the war against Rāvana. He was also called Danu.

KACHA. A son of Brihaspati. According to the Mahābhārata he became a disciple of Sukra or Usanas, the priest of the Asuras, with the object of obtaining from him the mystic power of restoring the dead to life, a charm which Sukra alone possessed. To prevent this the Asuras killed Kacha again and again, but on both occasions he was restored to life by the sage at the intercession of Devayānī, his daughter, who had fallen in love with Kacha. They killed him a third time, burnt his body, and mixed his ashes with Sukra's wine, but Devayānī again implored her father to bring back the young man. Unable to resist his daughter's importunity, Sukra once more performed the charm, and to his surprise heard the voice of Kacha come out from his own belly. To save his own life, Sukra taught his pupil the great charm. He then allowed himself to be ripped open, and Kacha, upon coming out, performed the charm, and restored his master to life. This incident is said to have caused Sukra to prohibit the use of wine to Brāhmans. Kacha resisted the proposals of Devayānī, and refused to make her his wife. She then cursed him, that the charms he had learnt from her father should be powerless, and he in return condemned her to be sought by no Brahman, and to become the wife of a Kshatriya.

KĀDAMBARĪ. A daughter of Chitra-ratha and Madirā. Her name has been given to a well-known prose work, a kind of novel, written by Vāna or Bāna-bhatta, in the seventh century. The work has been printed at Bombay.

KADRŪ. A daughter of Daksha, and one of the thirteen that were married to Kasyapa. She was mother of "a thousand powerful many-headed serpents, the chief amongst whom were Sesha, Vasuki, . . . and many other fierce and venomous serpents." The Vishnu Purāna, from which this is taken, names twelve, the Vāyu Purāna forty. Her offspring bear the metronymic Kādraveya.

KAHODA. A learned Brāhman, father of Ashtāvakra. He with many others was overcome in argument at the court of Janaka by a Buddhist sage, and as a penalty was thrown into the river. Some years afterwards he was recovered by his son, who overcame the supposed Buddhist sage, and thus brought about a restoration. See Ashtāvakra.

KAIKASI. Daughter of the Rākshasa Su-māli and his wife Ketu-mati, wife of Visravas and mother of Rāvana.—*Muir*, iv. 487, 488.

KAIKEYA. Name of a country and of its king. He was father-in-law of Krishna, and his five sons were allies of the Pāndavas. His real name appears to have been Dhrishtaketu.

KAIKEYAS, KEKAYAS. The people of Kaikeya, one of the chief nations in the war of the Mahā-bhārata. The Rāmā-yana places them in the west, beyond the Saraswati and Byās.

KAIKEYI. A princess of Kaikeya, wife of King Dasa-ratha, and mother of Bharata, his third son. She carefully tended Dasa-ratha when he was wounded in battle, and in gratitude he promised to grant any two requests she might make. Urged by the malignant counsels of Mantharā, a female attendant, she made use of this promise to procure the exile of Rāma, and to promote the advancement of her own son, Bharata, to his place. *See* Dasa-ratha, Rāma.

KAILĀSA. A mountain in the Himālayas, north of the Mānasa lake. Siva's paradise is said to be on Mount Kailāsa, so also is Kuvera's abode. It is called also Gana-parvata and Rajatādri, 'silver mountain.'

KAITABHA. Kaitabha and Madhu were two horrible demons, who, according to the Mahā-bhārata and the Purānas, sprang from the ear of Vishnu while he was asleep at the end of a kalpa, and were about to kill Brahmā, who was lying on the lotus springing from Vishnu's navel. Vishnu killed them, and hence he obtained the names of Kaitabha-jit and Madhu-sūdana. The Mārkandeya Purāna attributes the death of Kaitabha to Umā, and she bears the title of Kaitabhā. The Hari-vansa states that the earth received its name of Medini from the marrow (*medas*) of these demons. In one passage it says that their bodies, being thrown into the sea, produced an immense quantity of marrow or fat, which Nārāyana used in forming the earth. In another place it says that the *medas* quite covered the earth, and so gave it the name of Medini. This is another of the many etymological inventions.

KAKSHIVAT, KAKSHIVĀN. A Vedic sage, particularly connected with the worship of the Aswins. He was the son of Dīrgha-tamas and Usij (q.v.), and is author of several hymns in

the *Rig-veda*. He was also called Pajriya, because he was of the race of Pajra. In one of his hymns he lauds the liberality of King Swanaya. The following legend, in explanation, is given by the commentator Sāyana and the *Nīti-manjara* :—Kakshīvat, having finished his course of study, took leave of his preceptor and departed homewards. As he journeyed night came on, and he fell asleep by the roadside. In the morning he was aroused by Rāja Swanaya, who, being pleased with his appearance, treated him cordially and took him home. After ascertaining his worthiness, he married him to his ten daughters, presenting him at the same time with a hundred *nishkas* of gold, a hundred horses, a hundred bulls, a thousand and sixty cows, and eleven chariots, one for each of his ten wives, and one for himself, each drawn by four horses. With these he returned home to his father, and recited the hymn in praise of the munificence of Swanaya.

KAKUDMIN. A name of Raivata (q.v.).

KAKUT-STHA. *See* Puranjaya.

KĀLA. 'Time.' A name of Yama, the judge of the dead. In the Atharva-veda Time is addressed as the source and ruler of all things. "It is he who drew forth the worlds and encompassed them. Being their father, he became their son. There is no other power superior to him." The Vishnu, Bhāgavata, and Padma Purānas state that Brahmā existed in the form of Time, "but the Purānas do not generally recognise Time as an element of the first cause."

KĀLAKĀ. A wife of Kasyapa. According to the Rāmāyana and Mahā-bhārata she was a daughter of Daksha, but the Vishnu Purāna states that she and her sister Pulomā were daughters of the Dānava Vaiswanara, "who were both married to Kasyapa, and bore him 60,000 distinguished Dānavas, called Paulomas and Kālakanjas, who were powerful, ferocious, and cruel." The Mahā-bhārata states that she obtained from the deity, in reward for her severe devotion and penance, the privilege of bringing forth children without pain. The giants or Dānavas were called after her Kālakeyas.

KĀLAKANJAS, KĀLAKEYAS. Sons of Kasyapa by his wife Kālakā. There were many thousands of them, and they were "distinguished Dānavas, who were powerful, ferocious, and cruel."

KĀLA-MUKHAS. 'Black faces.' People who sprang from men and Rākshasa females.

KALĀNAS. (Kalyāna.) A Brāhman who yielded to the inducements of Alexander the Great and left his native country to accompany the court of the conqueror. He afterwards repented of what he had done and burnt himself at Pasargada.

KĀLA-NEMI. 1. In the Rāmāyana a Rākshasa, uncle of Rāvana. At the solicitation of Rāvana, and with the promise of half his kingdom, he endeavoured to kill Hanumān. Assuming the form of a hermit-devotee, he went to the Gandha-mādana mountain, and when Hanumān proceeded thither in search of medicinal herbs, the disguised Rākshasa invited him to his hermitage and offered him food. Hanumān refused, but went to bathe in a neighbouring pond. Upon his placing his foot in the water it was seized by a crocodile, but he dragged the creature out and killed it. From the dead body there arose a lovely Apsaras, who had been cursed by Daksha to live as a crocodile till she should be released by Hanumān. She told her deliverer to be beware of Kāla-nemi; so Hanumān went back to that deceiver, told him that he knew him, and, taking him by the feet, sent him whirling through the air to Lankā, where he fell before the throne of Rāvana in the council-room. 2. In the Purānas a great Asura, son of Virochana, the grandson of Hiranya-kasipu. He was killed by Vishnu, but was said to live again in Kansa and in Kāliya.

KĀLA-YAVANA. (Lit. 'Black Yavana,' Yavana meaning a Greek or foreigner.) A Yavana or foreign king who led an army of barbarians to Mathurā against Krishna. That hero lured him into the cave of the mighty Muchukunda, who being disturbed from sleep by a kick from Kala-yavana, cast a fiery glance upon him and reduced him to ashes. This legend appears to indicate an invasion from the Himālayas. According to the Vishnu Purāna and Hari-vansa, Kāla-yavana was the son of a Brāhman named Garga, who had an especial spite against the Yādavas, and was begotten by him on the wife of a childless Yavana king.

KALHANA PANDIT. Author of the Rāja Taranginī, a history of Kashmir. He is supposed to have lived about 1148 A.D.

KALI. The Kali-yuga, personified as the spirit of evil. In playing dice Kali is the ace, and so is a personification of ill luck.

KĀLĪ. 'The black.' In Vedic days this name was associated with Agni (fire), who had seven flickering tongues of flame for devouring oblations of butter. Of these seven, Kālī was the black or terrific tongue. This meaning of the word is now lost, but it has developed into the goddess Kālī, the fierce and bloody consort of Siva. *See Devi.*

KĀLĪ-DĀSA. The greatest poet and dramatist of India. He was one of "the nine gems" that adorned the court of King Vikramāditya at Ujjayinī. Wilson inclines to the belief that this was the Vikramāditya whose era begins in 56 B.C., but Dr. Bhāu Dājī argues in favour of Harsha Vikramāditya who lived in the middle of the sixth century, so the date of Kālī-dāsa is unsettled. Williams thinks that Kālī-dāsa wrote about the beginning of the third century. Lassen places him half a century earlier. Some believe that there was more than one poet who bore this name as an honorary title. Kālī-dāsa was author of the dramas Sakuntalā and Vikramorvāsi, and a third drama Mālavikāgnimitra is attributed to him. Sakuntalā was translated by Sir W. Jones, and first brought Sanskrit literature to the notice of Europe. Wilson has translated Vikramorvāsi, and given a sketch of Mālavikāgnimitra. The following poems are ascribed to Kālī-dāsa:—Raghu-vansa, Kumāra-sambhava, Megha-dūta, Ritu-sanhāra, Nalodaya, but his authorship of all these, especially of the last, may well be doubted. He was also author of the Sruta-bodha, a work on prosody. The merits of Kālī-dāsa as a poet are well attested by his great popularity in India, as well as by the great favour with which Sakuntalā was received in Europe, and the praise it elicited from Goethe:—

"Willst du die Blüthe des frühen, die Früchte des späteren Jahres,
Willst du, was reizt und entzückt, willst du, was sättigt und nährt,
Willst du den Himmel, die Erde, mit einem Namen begreifen,
Nem' ich Sakuntalā dich, und so ist Alles gesagt."

"Wouldst thou the young year's blossoms and the fruits of its decline,
And all by which the soul is charmed, enraptured, feasted, fed?
Wouldst thou the earth and heaven itself in one sole name combine?
I name thee, O Sakuntalā! and all at once is said."

Lassen in his *Indische Alterthumskunde* says, "Kālī-dāsa may be considered as the brightest star in the firmament of Hindu artificial poetry. He deserves this praise on account of the

mastery with which he wields the language, and on account of the consummate tact with which he imparts to it a more simple or more artificial form, according to the requirements of the subjects treated by him, without falling into the artificial dictation of later poets or over-stepping the limits of good taste ; on account of the variety of his creations, his ingenious conceptions, and his happy choice of subjects ; and not less on account of the complete manner in which he attains his poetical ends, the beauty of his narrative, the delicacy of his sentiment, and the fertility of his imagination." Many of his works have been translated, and there is a French translation of the whole by Fauche.

KĀLIKĀ. The goddess Kālī.

KĀLIKĀ PURĀNA. One of the eighteen Upa Purānas. "It contains about 9000 stanzas in 98 chapters, and is the only work of the series dedicated to recommend the worship of the bride of Siva, in one or other of her manifold forms as Giri-jā, Devī, Bhadra-kālī, Kālī, Mahā-māyā. It belongs, therefore, to the Sākta modification of Hindu belief, or the worship of the female powers of the deities. The influence of this worship shows itself in the very first pages of the work, which relate the incestuous passion of Brahmā for his daughter, Sandhyā, in a strain that has nothing analogous to it in the Vāyu, Linga, or Siva Purānas. The marriage of Siva and Pārvatī is a subject early described, with the sacrifice of Daksha and the death of Sati. And this work is authority for Siva's carrying the dead body about the world, and the origin of the Piśasthānas, or places where the different members of it were scattered, and where Lingas were consequently erected. A legend follows of the births of Bhairava and Vetalā, whose devotion to the different forms of Devī furnishes occasion to describe, in great detail, the rites and formulæ of which her worship consists, including the chapters on sanguinary sacrifices translated in the *Asiatic Researches* (vol. v.). Another peculiarity in this work is afforded by very prolix descriptions of a number of rivers and mountains at Kāmarūpa Tīrtha, in Assam, and rendered holy ground by the celebrated temple of Durgā in that country, as Kāmākshi or Kāmākshyā. It is a singular and yet uninvestigated circumstance, that Assam, or at least the north-east of Bengal, seems to have been, in a great degree, the source from

which the Tāntrika and Sākta corruptions of the religion of the Vedas and Purānas proceeded.”—Wilson.

KĀLINDĪ. A name of the river Yamunā, as daughter of Kalinda (the sun).

KALINGA. The country along the Coromandel coast, north of Madras. The Calingæ proximi mari of Pliny. The Purānas absurdly make it one of the sons of Bali.

KĀLIYA. A serpent king who had five heads, and dwelt in a deep pool of the Yamunā, with numerous attendant serpents. His mouths vomited fire and smoke, and he laid waste all the country round. Krishna, while yet a child, jumped into his pool, when he was quickly laced and entwined in the coils of the snakes. His companions and friends were horrified, but Bala-rāma called upon him to exercise his divine power. He did so, and the serpents were soon overcome. Placing his foot on the middle head of Kāliya, he compelled him and his followers to implore mercy. He spared them, but bade Kāliya and his followers to free the earth from their presence, and to remove to the ocean. The Asura Kāla-nemi is said to have been animate in him.

KALI YUGA. The fourth or present age of the world, which is to endure for 432,000 years. It commenced in 3102 B.C. *See Yuga.*

KALKĪ, KALKIN. ‘The white horse.’ Vishnu’s tenth incarnation, which is yet to come. *See Avatāra.*

KALMĀSHA-PĀDA. A king of the Solar race, son of Su-dāsa (hence he is called Saudāsa), and a descendant of Ikshwāku. His legend, as told in the Mahā-bhārata, relates that while hunting in the forest he encountered Saktri, the eldest son of Vasishtha, and as this sage refused to get out of his way, he struck him with his whip. The incensed sage cursed him to become a cannibal. This curse was heard by Viswāmitra, the rival of Vasishtha, and he so contrived that the body of the king became possessed by a man-eating Rākshasa. In this condition he caused human flesh to be served up to a Brāhman named Mitrasaha, who discovered what it was, and intensified the curse of Saktri by a new imprecation. One of Kalmāsha-pada’s first victims was Saktri himself, and all the hundred sons of Vasishtha fell a prey to his disordered appetite. After remaining twelve years in this state, he was restored to

his natural condition by Vasishtha. The Vishnu Purāna tells the story differently. The king went out to hunt and found two destructive tigers. He killed one of them, but as it expired it was changed into a Rākshasa. The other tiger disappeared threatening vengeance. Kalmāsha-pāda celebrated a sacrifice at which Vasishtha officiated. When it was over and Vasishtha went out, the Rākshasa assumed his appearance, and proposed that food should be served. Then the Rākshasa transformed himself into a cook, and, preparing human flesh, he served it to Vasishtha on his return. The indignant sage cursed the king that henceforth his appetite should be excited only by similar food. A wrangle ensued, and Vasishtha having found out the truth, limited the duration of his curse to twelve years. The angry king took water in his hands to pronounce, in his turn, a curse upon Vasishtha, but was dissuaded from his purpose by his wife, Madayanti. "Unwilling to cast the water on the ground, lest it should wither up the grain, and equally reluctant to throw it up into the air, lest it should blast the clouds and dry up their contents, he threw it upon his own feet," and they were so scalded by it that they became black and white, and so gained for him the name of Kalmāsha-pāda, 'spotted feet.' Every day for twelve years, at the sixth watch of the day, he gave way to his cannibal appetite, "and devoured multitudes of men." On one occasion he devoured a Brāhman in the midst of his connubial happiness, and the Brāhman's wife passed upon him a curse that he should die whenever he associated with his wife. At the expiration of Vasishtha's curse, the king returned home, but, mindful of the Brāhman's imprecation, he abstained from conjugal intercourse. By the interposition of Vasishtha, his wife, Madayanti, became pregnant, and bore a child in her womb for seven years, when she performed the Cæsarean operation with a sharp stone, and a child came forth who was called Asmaka (from Asman, 'a stone').

KALPA. A day and night of Brahmā, 4,320,000,000 years.
See Yuga.

KALPA, KALPA SŪTRAS. Ceremonial; one of the Vedāngas. A ceremonial directory or rubric expressed in the form of Sūtras, short technical rules.

KĀMA, KĀMA-DEVA. The god of love. Eros, Cupid. In the *Rig-veda* (x. 129) desire is said to have been the first

movement that arose in the One after it had come into life through the power of fervour or abstraction. "Desire first arose in It, which was the primal germ of mind ; (and which) sages, searching with their intellect, have discovered in their heart to be the bond which connects entity with non-entity." "It is well known," observes Dr. Muir, "that Greek mythology connected Eros, the god of love, with the creation of the universe somewhat in the same way." "This Kāma or desire, not of sexual enjoyment, but of good in general, is celebrated in a curious hymn of the Atharva-veda," which exalts Kāma into a supreme God and Creator : "Kāma was born the first. Him neither gods, nor fathers, nor men have equalled. Thou art superior to these and for ever great." In another part of the same Veda Kāma appears to be first desire, then the power which gratifies the desire. Kāma is also in the same Veda often identified with Agni, and when "distinguished from each other, Kāma may be looked upon as a superior form of the other deity." According to the Taittiriya Brāhmaṇa, he is the son of Dharma, the god of justice, by Sraddhā, the goddess of faith; but according to the Hari-vansa he is son of Lakshmi. Another account represents him as springing from the heart of Brahmā. A fourth view is that he was born from water, wherefore he is called Irā-ja, 'the water-born'; a fifth is that he is Ātma-bhū, 'self-existent,' and therefore he is called, like other of the gods, A-ja, 'unborn,' or An-anyā-ja, 'born of no other.' In the Purāṇas his wife is Rati or Revā, the goddess of desire. He inspired Siva with amorous thoughts of Pārvatī while he was engaged in penitential devotion, and for this offence the angry god reduced him to ashes by fire from his central eye. Siva afterwards relented and allowed Kāma to be born again as Pradyumna, son of Krishna and Rukmini or Māyā, 'delusion.' He has a son named Aniruddha, and a daughter, Trishā. He is lord of the Apsarases or heavenly nymphs. He is armed with a bow and arrows : the bow is of sugar-cane, the bowstring a line of bees, and each arrow is tipped with a distinct flower. He is usually represented as a handsome youth riding on a parrot and attended by nymphs, one of whom bears his banner displaying the Makara, or a fish on a red ground.

The mysterious origin of Kāma and the universal operation of the passion he inspires have accumulated upon him a great

variety of names and epithets. Among his names are Ishma, Kanjana and Kinkira, Mada, Rama or Ramana, and Smara. As produced in the mind or heart he is Bhava-ja and Mano-ja. As Pradyumna, son of Krishna, he is Kārshnī, and as son of Lakshmi he is Māyi or Māyā-suta and Sri-nandana. As reduced to ashes by Siva he is An-anga, 'the bodiless.' He is Abhi-rūpa, 'the beautiful;' Darpaka and Dīpaka, 'the inflamer;' Gadyitnu, Gridhu, and Gritsa, 'lustful or sharp;' Kamana and Kharu, 'desirous;' Kandarpa, 'the inflamer of Brahmā;' Kantu, 'the happy;' Kalākeli, 'the gay or wanton;' Māra, 'destroyer;' Māyi, 'deluder;' Madhu-dīpa, 'the lamp of honey or of spring;' Muhira, 'the bewilderer;' Murmura, 'the crackling fire;' Rāga-vrinta, 'the stalk of passion;' Rūpāstra, 'the weapon of beauty;' Rata-nārīcha, 'the voluptuary;' Samāntaka, 'destroyer of peace;' Sansāra-guru, 'teacher of the world;' Smara, 'remembrance;' Sringāra-yoni, 'source of love;' Titha, 'fire;' Vāma, 'the handsome.' From his bow and arrows he is called Kusumā-yudha, 'armed with flowers;' Pushpa-dhanus, 'whose bow is flowers;' and Pushpa-sara, 'whose arrows are flowers.' From his banner he is known as Makara-ketu; and from the flower he carries in his hand he is Pushpa-ketana.

KĀMA-DHENU. The cow which grants desires, belonging to the sage Vasishtha. She was produced at the churning of the ocean. Among the examples of her supernatural powers was the creation of a host of warriors who aided Vasishtha against Kārta-vīrya. She is called also Kāma-duh, Savalā, and Surabhi.

KĀMĀKSHI. A form of Devī worshipped at Kāmarūpa-tirtha in Assam. *See Kālikā Purāna.*

KĀMANDAKI. Author of a work known by his name on "The Elements of Polity." The text has been printed in the *Bibliotheca Indica* by Rājendra Lāla Mittra.

KĀMARŪPA. The north-eastern part of Bengal and the western portion of Assam. The name still survives as Kām-rūp.

KĀMBOJAS. A race or tribe always associated with the tribes living to the north-west, and famous for their horses. They were among the races conquered by King Sagara.

KĀMPILYA. The city of King Drupada in the country of the Pānchālas, where the swayam-vara of Draupadī was held.

It corresponds with the Kāmpila of modern times, situated in the Doāb on the old Ganges, between Badaūn and Farrukhābād.

KĀMYAKA. The forest in which the Pāndavas passed their exile on the banks of the Saraswati.

KANĀDA. The sage who founded the Vaisesika school of philosophy. *See* Darsana.

KĀNCHĪ. One of the seven sacred cities, *hodie* Conjeveram.

KANDARPA. The Hindu Cupid. *See* Kāma.

KĀNDARSHI. A Rishi who teaches one particular Kānda or part of the Vedas.

KANDU. A sage who was beguiled from long and severe austerities by Pramlochā, a nymph sent from heaven by Indra for this purpose. He lived with her some hundreds of years, which seemed to him only as a day, but he at length repudiated her and "went to the region of Vishnu." Pramlochā gave birth, in an extraordinary manner, to his daughter Mārīshā (q.v.).

KANISHKA. "Hushka, Jushka, Kanishka." These are the names recorded in the Rāja Taranginī of three great Turushka, that is Turk or Tatar, kings, who were of the Buddhist religion. It may, perhaps, be taken for granted that Hushka and Jushka come in their natural succession, for the names might be transposed without detriment to the metre; but the short syllable of the name Kanishka is required where it stands by the rules of prosody, so that the position of the name in the verse is not decisive of his place in the succession of kings. Nothing is known of Jushka beyond the simple recital of his name as above quoted, but the names of Kanishka and Hushka (or Huvishka) have been found in inscriptions and upon coins, showing that their dominions were of considerable extent in Northern India, and that they were, as the Rāja Taranginī represents, great supporters of the Buddhist religion. The name of Kanishka has been found in inscriptions at Mathurā, Manikyāla, Bhāwalpur, and Zeda, while his name appears on the corrupt Greek coins as Kanerki. Huvishka's name has been found at Mathurā and on a metal vase from Wardak in Afghanistan; on the coins his name is represented as Oerki. Kanishka preceded Huvishka, and it is certain that their reigns covered a period of fifty-one years, and probably more. The time at which they reigned seems to have been just before the Chris-

tian era. A Roman coin of the date 33 B.C. was found in the tope of Manikyāla, which was built by Kanishka.

KANSA. A tyrannical king of Mathurā, son of Ugra-sena and cousin of Devakī the mother of Krishna; so he was the cousin, not the uncle, of Krishna, as he is often called. He married two daughters of Jarā-sandha, king of Magadha. He deposed his father. It was foretold that a son born of Devakī should kill him, so he endeavoured to destroy all her children. But Bala-rāma, her seventh son, was smuggled away to Gokula, and was brought up by Rohini. When Krishna the eighth was born his parents fled with him. The tyrant then gave orders for a general massacre of all vigorous male infants. Kansa became the great persecutor of Krishna, but was eventually killed by him. Kansa is also called Kalānkura, 'crane.' He is looked upon as an Asura, and is in some way identified with the Asura Kāla-nemi.

KANSA-BADHA. A drama in seven acts upon the destruction of Kansa by Krishna. The author is called Krishna Kavi, and the play was probably written about two centuries ago. It is weak as a drama, but "the language is in general good, although highly elaborate."—Wilson.

KĀNWA. *See* Satapatha Brāhmaṇa.

KANWA. Name of a *Rishi* to whom some hymns of the *Rig-veda* are ascribed; he is sometimes counted as one of the seven great *Rishis*. The sage who brought up Sakuntalā as his daughter. There are several others of the same name.

KĀNWAS. The descendants or followers of Kanwa.

KANYĀ-KUBJA. The modern form of the name is Kanauj or Kinnauj, spelt in a variety of ways. 1. An ancient city of Hindustan on the Kāli-nadi, an affluent of the Ganges, and lying a little to the west of the latter. It was once the capital of a powerful dynasty. It was known to classical geographers as "Canogyza." The name means "humpbacked damsel," and refers to a legend relating to the hundred daughters of King Kusa-nābha, who were all made crooked by Vāyu for refusing to comply with his licentious desires. 2. A great national division of the Brāhmaṇ caste. *See* Brāhmaṇ.

KANYĀ-KUMĀRI. 'The virgin-damsel.' A name of Durgā. Her worship extended to the southernmost extremity of India in the days of Pliny, and 'Kumāri' still appears in the name Cape Comorin.

KAPARDIN. 'Wearing the kaparda,' a peculiar braid or knot of hair. This epithet is applied to Siva, to one of the Rudras, and some others.

KAPI-DHWAJA. An epithet of Arjuna, because he bore an ape (*kapi*) on his standard (*dhwaja*).

KAPILA. A celebrated sage, the founder of the Sāṅkhya philosophy. The Hari-vansa makes him the son of Vitathā. He is sometimes identified with Vishnu and sometimes with Agni. He is said to have destroyed the hundred thousand sons of King Sagara with a glance. *See* Sagara.

KAPILA, KAPILA-VASTU. A town on the river Rohinī, an affluent of the Rāptī, which was the capital of Suddhodana, the father of Gotama Buddha.

KAPILA PURĀNA. *See* Purāna.

KAPISĀ. Mother of the Pisāchas, who bear the metronymic Kāpiseya.

KARĀLLI. 'Dreadful, terrible.' In Vedic times one of the seven tongues of Agni (fire), but in later days a name of the terrible consort of Siva. *See* Devī.

KARDAMA. According to the Mahā-bhārata and Rāmāyana, he is one of the Prajāpatis who sprang from Brahmā. According to other authorities, he, or another sage of the same name, was a son of Daksha or a son of Pulaha.

KARMA-MIMĀNSĀ. The Pūrva-mimānsā. *See* Darsana.

KARMA-MIMĀNSĀ-SŪTRA. A work on the Vedānta philosophy, ascribed to Jaimini.

KARNA. Son of Prithā or Kuntī by Sūrya, the sun, before her marriage to Pāndu. Karna was thus half-brother of the Pāndavas, but this relationship was not known to them till after his death. Kuntī, on one occasion, paid such attention to the sage Dur-vāsas, that he gave her a charm by virtue of which she might have a child by any god she preferred to invoke. She chose the sun, and the result was Karna, who was born equipped with arms and armour. Afraid of censure and disgrace, Kuntī exposed the child on the banks of the Yamunā, where it was found by Nandana or Adhiratha, the sūta or charioteer of Dhrita-rāshṭra. The charioteer and his wife, Rādhā, brought him up as their own, and the child passed as such. When he grew up, Indra disguised himself as a Brāhmaṇa, and cajoled him out of his divine cuirass. He gave him

in return great strength and a javelin charged with certain death to whomsoever it was hurled against. Karna became king of Anga or Bengal. Some authorities represent his foster-father as having been ruler of that country, but others say that Karna was made king of Anga by Dur-yodhana, in order to qualify him to fight in the passage of arms at the swayam-vara of Draupadi. This princess haughtily rejected him, saying, "I wed not with the base-born." Karna knew that he was half-brother of the Pāndavas, but he took the side of their cousins, the Kauravas, and he had especial rivalry and animosity against Arjuna, whom he vowed to kill. In the great battle he killed Ghatotkacha, the son of Bhīma, with Indra's javelin. Afterwards there was a terrific combat between him and Arjuna, in which the latter was nearly overpowered, but he killed Karna with a crescent-shaped arrow. After Karna's death his relationship to the Pāndavas became known to them, and they showed their regret for his loss by great kindness to his widows, children, and dependants. From his father, Vikarttana (the sun), Karna was called Valkarttana; from his foster-parents, Vāsu-sena; from his foster-father's profession, Ādhirathi and Sūta; and from his foster-mother, Rādheya. He was also called Anga-rāja, 'king of Anga'; Cham-pādhipa, 'king of Champā'; and Kānina, 'the bastard.'

KARNA-PRĀVARANAS. Men whose ears served them for coverings. They are mentioned in the Maha-bhārata, Rāmāyana, and other works.

KARNĀTA, KARNĀTAKA. The country where the Canarese language is spoken, in the central districts of the Peninsula, including Mysore. The name "Carnatic" is derived from this.

KĀRTA-VIRYA. Son of Krita-virya, king of the Haihayas. This is his patronymic, by which he is best known; his real name was Arjuna. "Having worshipped a portion of the divine being called Dattātreya, sprung from the race of Atri, he sought and obtained these boons, viz., a thousand arms and a golden chariot that went wheresoever he willed it to go; the power of restraining wrong by justice; the conquest of the earth and the disposition to rule it righteously; invincibility by enemies, and death at the hands of a man renowned over the whole world. By him this earth was perfectly governed," and of him it is said:—"No other king shall ever equal Kārta-virya in regard

to sacrifices, liberality, austerities, courtesy, and self-restraint.¹⁰ "Thus he ruled for 85,000 years with unbroken health, prosperity, strength, and valour."—*V.P.* He visited the hermitage of Jamadagni, and was received by that sage's wife with all respect; but he made an ill return for her hospitality, and carried off by violence "the calf of the milch-cow of the sacred oblation." For this outrage Parasu-rāma cut off his thousand arms and killed him. In another place a different character is given to him, and more in accordance with his behaviour at Jamadagni's hut. "He oppressed both men and gods," so that the latter appealed to Vishnu for succour. That god then came down to the earth as Parasu-rāma for the especial purpose of killing him. Kārtavīrya was the contemporary of Rāvana, and when that demon monarch came "in the course of his campaign of conquest to Mahishmatī (the capital of Kārtavīrya), he was captured without difficulty, and was confined like a wild beast in a corner of his city." The statement of the Vāyu Purāna is that Kārtavīrya invaded Lankā, and there took Rāvana prisoner.

KĀRTTIKEYA. The god of war and the planet Mars, also called Skanda. He is said in the Mahā-bhārata and Rāmāyana to be the son of Siva or Rudra, and to have been produced without the intervention of a woman. Siva cast his seed into fire, and it was afterwards received by the Ganges: Kārttkeya was the result; hence he is called Agni-bhū and Gangāja. He was fostered by the Pleiades (Krittikā), and hence he has six heads and the name Kārttkeya. His paternity is sometimes assigned to Agni (fire); Gangā (the Ganges) and Pārvati are variously represented to be his mother. He was born for the purpose of destroying Tāraka, a Daitya whose austerities had made him formidable to the gods. He is represented riding on a peacock called Paravāni, holding a bow in one hand and an arrow in the other. His wife is Kaumāri or Senā. He has many titles: as a warrior he is called Mahā-sena, Senā-pati; Siddha-sena, 'leader of the Siddhas'; and Yudha-ranga; also Kumāra, the boy; Guha, 'the mysterious one'; Sakti-dhara, 'spear-holder'; and in the south he is called Su-brahmanya. He is Gangā-putra, 'son of the Ganges'; Sara-bhū, 'born in the thicket'; Tāraka-jit, 'vanquisher of Tāraka'; Dwādasa-kara and Dwādasa-ksha, 'twelve-handed' and 'twelve-eyed'; *Riju kāya*, 'straight-bodied.' See Krauncha.

KĀRUSHAS. A people of Mālwa, inhabiting the back of the Vindhya mountains. They are said to be descended from Karusha, one of the sons of the Manu Vaivaswata.

KĀSĪ Benares.

KĀSĪ KHANDA. A long poem, forming a part of the Skanda Purāna. It gives a very minute description of the temples of Siva in and around Benares, and is presumably anterior to the Mahomedan conquest. *See Skanda Purāna.*

KASYAPA. A Vedic sage to whom some hymns are attributed. All authorities agree in assigning to him a large part in the work of creation. According to the Mahā-bhārata, the Rāmāyana, and the Purānas, he was the son of Marīchi, the son of Brahmā, and he was father of Vivaswat, the father of Manu, the progenitor of mankind. The Satapatha Brāhmaṇa gives a different and not very intelligible account of his origin thus:—"Having assumed the form of a tortoise, Prajāpati created offspring. That which he created he made (*akurvit*); hence the word *kürma* (tortoise). Kasyapa means tortoise; hence men say, 'All creatures are descendants of Kasyapa.' This tortoise is the same as Āditya." The Atharva-veda says, "The self-born Kasyapa sprang from Time," and Time is often identical with Vishnu. The Mahā-bhārata and later authorities agree in representing that Kasyapa married Aditi and twelve other daughters of Daksha. Upon Aditi he begat the Ādityas, headed by Indra, and also Vivaswat, and "to Vivaswat was born the wise and mighty Manu." The Rāmāyana and Vishnu Purāna also state that "Vishnu was born as a dwarf, the son of Aditi and Kasyapa." By his other twelve wives he had a numerous and very diversified offspring: demons, nāgas, reptiles, birds, and all kinds of living things. He was thus the father of all, and as such is sometimes called Prajāpati. He is one of the seven great *Rishis*, and he appears as the priest of Parasu-rāma and Rāma-chandra.

KĀ-TANTRA. A Sanskrit grammar by Sarva-varman. Edited by Eggeling for the *Bibliotheca Indica*.

KATA-PRŪ. 'Worm.' A class of beings similar to or identical with the Vidyā-dharas.

KATHA. Name of a Upanishad (q.v.). It has been translated by Dr. Roer in the *Bibliotheca Indica*.

KĀTHAKA. A school or recension of the Yajur-veda,

occupying a position between the Black and the White. It is supposed to be lost.

KATHĀRNAVA. ‘Sea of stories.’ A compilation of miscellaneous stories in four books; the first two are the originals of the Hindi Baitāl Pachisī and Singhāsan Battī.

KATHĀ-SARIT-SĀGARA. ‘The ocean of the rivers of stories.’ A collection of popular stories by Soma-deva-bhatta of Kashmīr, made about the beginning of the twelfth century A.D. It is drawn from a larger work called Brīhat-kathā. That ext has been printed and in part translated by Brockhaus.

KĀTYĀYANA. An ancient writer of great celebrity, who came after Pānini, whose grammar he completed and corrected in what he called Vārtikas, ‘supplementary rules and annotations.’ He is generally identified with Vararuchi, the author of the Prākṛita Prakāsa. Max Müller places him in the second half of the fourth century B.C.; Goldstücker in the first half of the second century B.C.; Weber about twenty-five years B.C. Besides his additions to Pānini’s Grammar, he was the author of the Srauta-sūtras which bear his name, and of the Yajur-veda Prātisākhya. His Sūtras have been edited by Weber. A story in the Kathā-sarit-sagara makes him the incarnation of a demigod named Pushpa-danta. A Kātyāyana was author also of a Dharma-sāstra.

KĀTYĀYANI. A name of Durgā. *See Devī.*

KAUMĀRA. The creation of the Kumāras (q.v.).

KAUMODAKI. The mace of Krishna, presented to him by Agni when engaged with him in fighting against Indra and burning the Khāndava forest.

KAUNDINYA. An ancient sage and grammarian. He offended Siva, but was saved from that god’s wrath by Vishnu: he was hence called Vishnu-gupta, ‘saved by Vishnu.’

KAUNTEYA. Son of Kuntī. A metronymic applicable to Yudhi-shthira, Bhīma, and Arjuna, but commonly applied to Arjuna.

KAURAVAS. Descendants of Kuru. A patronymic especially applied to the sons of Dhrita-rūshtra. *See Mahā-bhārata.*

KAUSALYA (mas.), KAUSALYĀ (fem.). Belonging to the Kosala nation. There are several women known by this name. The wife of Puru and mother of Janamejaya. The wife of Dasa-ratha and mother of Rāma. (*See Dasa-ratha.*) The

mother of Dhrita-rāshṭra and the mother of Pāndu both were known by this name, being daughters of a king of Kāśī.

KAUSĀMBĪ. The capital of Vatsa, near the junction of the Ganges and Jumna. An inscription found at Karra on the Ganges mentions that place as being situated in Kausāmbī-mandala, the circle of Kausāmbī; but General Cunningham identifies the place with the village of Kosam, said to be still called Kosambi-nagar on the Jumna, about thirty miles above Allahabad. It is the scene of the drama *Ratnāvali*.

KAUSHITAKĪ. 1. A sākhā of the *Rig-veda*. 2. (Kaushī-taki) the name of a Brāhmaṇa, an Āranyaka, and a Upanishad. (See those terms.) The Brāhmaṇa has been published with a translation by Professor Cowell in the *Bibliotheca Indica*.

KAUSIKA. A devotee mentioned in the Mahā-bhārata as having gone to a hell of torment for having pointed out to robbers a road by which they pursued and killed some persons who fled from them.

KAUSIKAS. Descendants of Kusika (q.v.). In one of the hymns of the *Rig* the epithet is given to Indra.

KAUSIKĪ. The river Kosi in Bihār, but there were more rivers than one bearing this name. Satyavatī, mother of Jamadagni is said to have been changed into a river of this name.

KAUSTUBHA. A celebrated jewel obtained at the churning of the ocean, and worn by Vishnu or Krishna on his bosom.

KAUTILYA. Another name of Chānakya, the minister of Chandra-gupta. See Chānakya.

KAUTSA. A rationalistic philosopher, who lived before the days of Yāska the author of the *Nirukta*. He regarded "the Veda as devoid of meaning, and the Brāhmaṇas as false interpretations." Yāska replied to his objections.

KAUTUKA-SARVASWA. A modern farce, in two acts, by a Pandit named Gopī-nātha. "It is a satire upon princes who addict themselves to idleness and sensuality, and fail to patronise the Brāhmaṇs."—Wilson.

KAVASHA, KAVASHA-AILŪSHA. Son of Ilūsha by a slave girl. He was author of several hymns in the tenth book of the *Rig-veda*. The Aitareya Brāhmaṇa relates that the *Rishis* were performing a sacrifice on the banks of the Sarasvatī, and that Kavasha was with them; but they drove him from among them because he was the son of a slave, and therefore unworthy

to drink the water of the Saraswati. When he was alone in the desert, a prayer was revealed to him by which he prevailed over the Saraswati, and its waters came and surrounded him. The *Rishis* saw this, and knowing that it was by the special favour of the gods, they admitted him to their society.

KAVI-RĀJĀ. Author of a poem of studied ambiguity called Rāghava-Pāndaviyam (q.v.).

KĀVYĀ-DARSA. 'Mirror of poetry.' A work on the Ars Poetica by Śrī Dandī. It has been printed in the *Bibliotheca Indica*.

KĀVYĀ-PRAKĀSA. A work on poetry and rhetoric by Mammata Bhatta of Kashmīr. It has been printed at Calcutta.

KĀVYAS, KĀVYAS. A class of Pitris; according to some they are the Manes of men of the third caste.

KĀYAVYA. The son of a Kshatriya by a Nishāda female, who is related in the Mahā-bhārata to have risen by virtue, knowledge, and devotion from the state of a Dasyu to perfection.

KEDĀRESA, KEDĀRA-NĀTHA. A name of Siva. Name of one of the twelve great Lingas. It is a shapeless mass of stone at Kedāra-nātha in the Himālayas. *See* Linga.

KEKAYA. *See* Kaikeya.

KELI-KILA. A demigod attendant upon Siva.

KENA, KENOPANISHAD. Name of a Upanishad (q.v.) translated by Dr. Roer for the *Bibliotheca Indica*.

KERAKAS. One-footed men who live in forests, according to the Mahā-bhārata.

KERALA. The country of Malabar proper on the western coast.

KESAVA. 'Having much or fine hair.' A name of Vishnu or Krishna.

KESI, KESIN. In the Mahā-bhārata, a demon who fought with and was defeated by Indra. In the Purānas, a Daitya who took the form of a horse and attacked Krishna, but was killed by that hero's thrusting his arm into his jaws and rending him asunder.

KESINĪ. Wife of Visravas and mother of Rāvana; also called Kaikasī.

KESI-DHWAJA. Son of Krita-dhwaja. Kesi-dhwaja "was endowed with spiritual knowledge," and he had a cousin, Khāndikya, who "was diligent in the way of works and was renowned for religious rites." There was contention and hostilities be-

tween them, and Khāndikya was driven from his dominions. But they subsequently became useful to each other and friendly. Khāndikya by his practical religion enabled Kesi-dhwaja to make atonement for the killing of a cow, and Kesi-dhwaja initiated Khāndikya in the mysteries of spiritual meditation (*yoga*).

KETU. The descending node in astronomy, represented by a dragon's tail; also a comet or meteor, and the ninth of the planets. He is said to be a Dānava, and son of Viprachitti and Sinhilikā. He is also called A-kacha, 'hairless;' Asleshā-bhava, 'cut off;' Munda, 'bald.' *See* Rāhu.

KHĀNDAVA, KHĀNDAVA-PRASTHA. A forest and country on the banks of the Yamunā, which the Pāndavas received as their moiety when Dhrita-rāshṭra divided his kingdom. In it they built the city of Indra-prastha and made it their capital. The forest was consumed with fire by the god Agni assisted by Krishna and Arjuna.

KHĀNDIKYA. *See* Kesi-dhwaja.

KHARA. A man-eating Rākshasa, the younger brother of Rāvana. He was killed by Rāma-chandra.

KHARVA. A dwarf. *See* Vālakhilya.

KHASĀ. A daughter of Daksha, wife of Kasyapa, and mother of the Yakshas and Rākshasas, called after her Khasātmajas.

KHASAS, KHASĀKAS, KHASĀKAS. An outlying or border people classed with the Sakas and other northern tribes. Professor Wilson thought that traces of them might be sought among the barbarous tribes on the north-east of Bengal, the Khasiyas.

KHATWĀNGA (also called Dilipa). 1. A prince of the Solar race. In a battle between the gods and the demons he rendered great assistance to the former, who desired him to ask a boon. He begged that he might know the duration of his life, and the answer was, "Only an hour." He hastened to the world of mortals, and by earnest prayer he became united with the supreme being, Vishnu. "Like unto Khatwāṅga will there be no one upon earth, who, having come from heaven and dwelt an hour amongst men, became united with the three worlds by his liberality and knowledge of truth."—V. P. 2. A club; the club of Siva; it is also called Khinkhira and Pānsula.

KĪCHAKA. Brother-in-law of the king of Virāta, who was commander of the forces and general director of the affairs of the kingdom. He made love to Draupadī, and was slain by Bhīma, who rolled his bones and flesh into a ball, so that no one could tell how he was killed.

KĪKATA. A country inhabited by people who were not Āryans ; it is identified with Magadha or South Bihār.

KILATĀKULLI. (Kilata + Akuli.) Two priests of the Asuras, who, according to the *Satapatha Brāhmaṇa*, exercised a special influence between Manu and an “Asura-slaying voice.”

KIM-PURUSHA. ‘What man?’ An indescribable man ; one of a low type, partaking of the nature and appearance of animals. In later times it is synonymous with Kin-nara. Name of a region between Himavat and Hema-kūta. (See *Jambu-dwīpa*.) Also of a king of the latter region.

KIN-NARAS. ‘What men?’ Mythical beings with the form of a man and the head of a horse. They are celestial choristers and musicians, dwelling in the paradise of Kuvera on Kailāsa. They sprang from the toe of Brahmā with the Yakshas, but according to others, they are sons of Kasyapa. They are also called Aswa-mukhas Turanga-vaktras, ‘horse-faced,’ and Mayus.

KIRĀTĀRJUNIYA. A poem descriptive of the combat between Siva in the guise of a Kirāta or mountaineer and the Pāndu prince Arjuna. The story is first told in the *Mahā-bhārata*, and has been worked up in this artificial poem of eighteen cantos by Bhāravi. Part of it has been translated into German by Schiütz. There are several editions of the text. See Arjuna.

KIRĀTAS. Foresters and mountaineers living in the moun-
tains east of Hindustan. (There is a tribe in the Central Himā-
layas called Kirāntis.) They are described in the *Rāmāyana* as
“islanders, who eat raw fish, live in the waters, and are men-
tigers” (men below and tigers above, according to the commenta-
tor). Their females are described as “gold-coloured and plea-
sant to behold,” and as having “sharp-pointed hair-knots.”
They are perhaps the Cirrhadæ placed on the Coromandel coast
by classic writers.

KIRĪTIN. ‘Crowned with a diadem.’ A title of Indra
and also of Arjuna.

KIRMĪRA. A monster Rākshasa, brother of Vaka. He opposed the entrance of the Pandavas into the Kāmyaka forest, and threatened that he would eat Bhīma. A furious combat ensued, in which Bhīma and he hurled large trees at each other, but the demon was at length strangled and had all his bones broken by Bhīma.

KISHKINDHYA. A country in the peninsula, thought to be in the Mysore, which was taken by Rāma from the monkey king Bāli, and given back to his brother Su-grīva, the friend and ally of Rāma. The capital city was Kishkindhyā.

KOHALA. An ancient sage, to whom the invention of the drama is attributed; also a writer on music.

KOSALA. A country on the Sarayu river, having Ayodhyā for its capital. The name is variously applied to other countries in the east, and in the south, and in the Vindhya mountains. It probably widened with the dominions of its rulers, and part of Bihar is called Dakshina-Kosala, the Southern Kosala.

KOTAVĪ, KOTARĪ, KOTTAVĪ ‘A naked woman.’ A mystical goddess, the tutelary deity of the Daityas, and mother of Bāna the demon. The name is sometimes applied to Durgā.

KRAMA-PĀTHA. *See* Pātha.

KRATU. One of the Prajāpatis, and sometimes reckoned among the great *Rishis* and mind-born sons of Brahmā. (*See Rishi.*) The Vishnu Purāna says that his wife Samnati brought forth the 60,000 Vālikhilyas, pigmy sages no bigger than a joint of the thumb.

KRAUNCHA. 1. A pass situated somewhere in the Himālayas, said to have been opened by Parasu-rāma with his arrows to make a passage from Kailāsa to the southwards. The Vāyu Purāna attributes the splitting of the mountain to Kārttikeya. Indra and Kārttikeya had a dispute about their respective powers, and agreed to decide it by running a race round the mountain. They disagreed as to the result, and therefore appealed to the mountain, who untruly decided in favour of Indra. “Kārttikeya hurled his lance at the mountain and pierced at once it and the demon Mahisha.” 2. A confederate of the demon Tāraka, against whom Kārttikeya led the gods and triumphed. 3. One of the seven Dwīpas. *See Dwīpa.*

KRAVYĀD. 'A flesh-eater.' A Rākshasa or any carnivorous animal. In the Veda, Agni is in one place called a Kravyād of terrible power. Fire is also a Kravyād in consuming bodies on the funeral pile. *See Agni.*

KRIPA. Son of the sage Saradwat, and the adopted son of King Sāntanu. He became one of the privy council at Hastinā-pura, and was one of the three surviving Kuru warriors who made the murderous night attack upon the camp of the Pāṇḍavas. He was also called Gautama and Sāradwata. *See Kripā* and *Mahā-bhārata*.

KRIPĀ, KRIPI Wife of Drona and mother of Aswatthāman. The sage Saradwat or Gotama so alarmed Indra by his austerities that the god sent a nymph to tempt him. Though she was unsuccessful, two children were found born to the sage in a tuft of grass. King Sāntanu found them and brought them up out of compassion (*kripā*), whence their names, Kripa and Kripā. The children passed as Sāntanu's own. Drona was a Brāhmaṇa and Sāntanu a Kshatriya : the myth makes Kripī a Brāhmaṇī, and so accounts for her being the wife of Drona. The Vishnu Purāna represents them as children of Satya-dhriti, grandson of Saradwat by the nymph Urvāśi, and as being exposed in a clump of long grass.

KRISHNA. 'Black.' This name occurs in the *Rig-veda*, but without any relation to the great deity of later times. The earliest mention of Krishna, the son of Devakī, is in the Chhāndogya Upanishad, where he appears as a scholar. There was a *Rishi* of the name who was a son of Viswaka. There was also a great Asura so named, who with 10,000 followers committed fearful devastation, until he was defeated and skinned by Indra. In another Vedic hymn, 50,000 Krishnas are said to have been slain, and it is added in another that his pregnant wives were slain with him that he might leave no posterity. This is supposed to have reference to the Rākshasas or to the dark-coloured aborigines of India.

The modern deity Krishna is the most celebrated hero of Indian mythology, and the most popular of all the deities. He is said to be the eighth Avatāra or incarnation of Vishnu, or rather a direct manifestation of Vishnu himself. This hero, around whom a vast mass of legend and fable has been gathered, probably lived in the Epic age, when the Hindus had not ad-

vanced far beyond their early settlements in the north-west. He appears prominently in the Mahā-bhārata, where his character is invested with a certain degree of mysticism. Additions and interpolations have raised him to divinity, and it is in the character of the "Divine One" that he delivered the celebrated song, Bhagavad-gītā, a production of comparatively late date, now held to be part of the great epic. In this work he distinctly declares himself to be the Supreme Being. He says:— "All this universe has been created by me; all things exist in me;" and Arjuna addresses him as "the supreme universal spirit, the supreme dwelling, the eternal person, divine, prior to the gods, unborn, omnipresent." The divine character of Krishna having thus been established, it was still further developed in the Hari-vansa, a later addition to the Mahā-bhārata; and in the Purāṇas, especially in the Bhāgavata Purāṇa, it attained full expansion. There the story of the life of Krishna, from his earliest days, is related with minute details, and it is upon this portion of his life that the popular mind delights to dwell. The mischievous pranks of the child, the follies of the boy, and the amours of the youth, are the subjects of boundless wonder and delight. All these stories, as told in the Bhāgavata Purāṇa, have been made accessible and popular by the Hindi translation known by the name Prem Sāgar, 'ocean of love,' and by other versions. Much of the story of the early days of Krishna is thus of comparatively modern invention, while the incidents of his relations with the Pāṇḍava princes are among the most ancient.

Krishna was of the Yādava race, being descended from Yadu, one of the sons of Yayāti. The Yādavas of old were a pastoral race, and dwelt on the river Yamunā (Jumna), in Vrindāvana, on the western side, and in Gokula on the other. In those days, Kansa, Rāja of the Bhojas, having deposed his father, Ugrasena, ruled in the city of Mathurā, near Vrindāvana. Ugrasena had a brother named Devaka, and Devaka had a daughter named Devakī, who married Vasu-deva, son of Sūra, also a descendant of Yadu. The history of Krishna's birth, as given in the Mahā-bhārata and followed by the Vishnu Purāṇa, is that Vishnu plucked out two of his own hairs, one white, the other black. These two hairs entered the wombs of Rohinī and Devakī; the white hair became Balarama and the black (*krishna*) hair (*kesa*) became Krishna or Kesava.

His reputed father, Vasu-deva, was brother of Kuntī, the wife of Pāndu, and so Krishna was cousin of the three elder Pāndava princes.

The Mahā-bhārata gives two summaries of his exploits, of which the following are abridgments :—“While Krishna was growing up as a high-souled boy in the tribe of cowherds, the force of his arms was rendered famous by him in the three worlds.” He slew the king of the Hayas (horses), dwelling in the woods of the Yamunā. He slew the direful Dānava, who bore the form of a bull. He also slew Pralambha, Naraka, Jambha, and Pītha, the great Asura, and Muru. He overthrew and slew Kansa, who was supported by Jarā-sandha. With the help of Bala-rāma he defeated and destroyed Su-nāman, brother of Kansa and king of the Sūrasenas. He carried off the daughter of the king of the Gāndhāras at a swayam-vara, and princes were yoked to his car. He secured the death of Jarā-sandha and slew Sisupāla. He overthrew Saubha, the self-supporting or flying city of the Daityas, on the shore of the ocean. He conquered the Angas and Bangas, and numerous other tribes. Entering the ocean filled with marine monsters, he overcame Varuna. In Pātāla he slew Panchajana, and obtained the divine shell Pānchajanya. With Arjuna he propitiated Agni in the Khāndava forest, and obtained the fiery weapon the discus. Mounted on Garuda, he alarmed Amarāvatī, the city of Indra, and brought away the Pārijāta tree from thence.

In another passage, Arjuna rehearses some of Krishna’s exploits. He destroyed the Bhoja kings in battle, and carried off Rukmini for his bride. He destroyed the Gāndhāras, vanquished the sons of Nagnajit, and released King Su-darsana, whom they had bound. He slew Pāndya with the fragment of a door, and crushed the Kalingas in Dantakūra. Through him the burnt city of Benares was restored. He killed Ekalavya, king of the Nishādas, and the demon Jambha. With the aid of Bala-rāma he killed Su-nāman, the wicked son of Ugrasena, and restored the kingdom to the latter. He conquered the flying city of Saubha and the king of the Sālwas, and there he obtained the fiery weapon Sata-ghnī. Naraka, son of the earth, had carried off the beautiful jewelled earrings of Aditi to Prāg-jyotisha, the impregnable castle of the Asuras. The gods, headed by Indra, were unable to prevail against Naraka, so they appointed Krishna to slay him. Accordingly he killed

Muru and the Rākshasa Ogha ; and finally he slew Naraka and brought back the earrings.

It further appears in different parts of the Mahā-bhārata that Krishna, prince of Dwārakā, was present at the swayam-vara of Draupadī, and gave his judgment that she had been fairly won by Arjuna. While the Pāndavas were reigning at Indra-prastha, he paid them a visit, and went out hunting with them in the Khāndava forest. There he and Arjuna allied themselves with Agni, who was desirous of burning the Khāndava forest, but was prevented by Indra. Agni having secured the help of Krishna and Arjuna, he gave the former the celebrated chakra (discus) Vajra-nābha, and the club Kaumodakī. Then Indra was defeated and Agni burnt the forest. Arjuna afterwards visited Krishna at Dwārakā, and was received with great demonstrations of joy. Arjuna, with the connivance of Krishna, eloped with Su-bhadrā, Krishna's sister, much to the annoyance of Bala-rāma, her elder brother. When Yudhi-shhira was desirous of performing the Rāja-sūya sacrifice, Krishna told him that he must first conquer Jarā-sandha, king of Magadha. Jarā-sandha was attacked and slain, and Krishna was thus revenged upon the enemy who had forced him to leave Mathurā and emigrate to Dwārakā. Krishna attended the Rāja-sūya sacrifice performed by Yudhi-shhira, and there he met Sisu-pāla, whose betrothed wife he had carried off. Sisu-pāla reviled him and acted very violently, so Krishna cast his discus and cut off his enemy's head. He was present at the gambling match between Yudhi-shhira and the Kauravas. When Draupadī had been staked and lost, she was dragged into the public hall by Duhsāsana, who tore off her clothes, but Krishna pitied her, and renewed her clothes as fast as they were torn away. After the close of the exile of the Pāndavas, Krishna was present, and took part in the council which preceded the great war, and strongly advised a peaceful settlement. Then he returned to Dwārakā. Thither Arjuna and Dur-yodhana followed him with the object of enlisting his services in the coming war, but he refused to take any active part because he was related to both parties. He gave them the choice of his personal attendance or of the use of his army. Arjuna, who had arrived first, and therefore had the first choice, asked for Krishna himself, and Dur-yodhana joyfully accepted the army. Krishna then became the charioteer

of Arjuna. After this, at the request of the Pāndavas, he went in splendid state to Hastinā-pura as a mediator, but his efforts were unavailing, and he returned. Preparations for action were then made and the forces drawn out. On the eve of the battle, while acting as Arjuna's charioteer, he is represented as relating to Arjuna the Bhagavad-gītā or divine song. He rendered valuable services to Arjuna throughout the battle, but on two occasions he suggested unfair dealing. He prompted the lie by which Yudhi-shthira broke down the prowess of Drona, and he suggested the foul blow by which Bhīma shattered the thigh of Dur-yodhana. He afterwards went to Hastinā-pura with the conquerors, and he also attended their Aswa-medha sacrifice. On returning to Dwārakā he issued a proclamation forbidding the use of wine. Portents and fearful signs appeared, and a general feeling of alarm spread among all in Dwārakā. Krishna gave directions that the inhabitants should go out to Prabhāsa on the sea-shore and endeavour to propitiate the deity. He gave permission also that wine might be drunk for one day. A drunken brawl followed, in which his son Pradyumna was killed in his presence, and nearly all the chiefs of the Yādavas were slain. Bala-rāma went out from the fray and died peacefully under a tree, and Krishna himself was killed unintentionally by a hunter named Jaras, who shot him with an arrow, mistaking him at a distance for a deer. Arjuna proceeded to Dwārakā and performed the obsequies of Krishna. A few days afterwards the city was swallowed up by the sea. Five of Krishna's widows were subsequently burnt upon a funeral pile in the plain of Kuru-kshetra.

"Among the texts of the Mahā-bhārata," says Dr. Muir, "there are some in which Krishna is distinctly subordinated to Mahā-deva (Siva), of whom he is exhibited as a worshipper, and from whom, as well as from his wife Umā, he is stated to have received a variety of boons. Even in these passages, however, a superhuman character is ascribed to Krishna."

The popular history of Krishna, especially of his childhood and youth, is given in the Purāṇas, and is the subject of many a story. The Bhāgavata Purāṇa is the great authority, and from that the following account is condensed:—

The sage Nārada had foretold to Kansa that a son of Devaki, his brother's daughter, should destroy him and overthrow his

kingdom. To obviate this danger, Kansa kept his cousin Devakī confined in his own palace, and six children that she bore he caused to be put to death. She conceived a seventh time, but the child was an incarnation of Vishnu, and was miraculously preserved by being transferred from the womb of Devakī to that of Rohinī, who was Vasu-deva's second wife. This child was Bala-rāma. Devakī again conceived, and her eighth child was born at midnight with a very dark skin, whence he was called Krishna. He had a peculiar curl of hair, called *sri-vatsa*, upon his breast. The gods interposed to preserve the life of this divinely begotten child. The guards of the palace were over powered with sleep, and bolts and barriers were removed. Vasu-deva took up the child and escaped with him from Mathurā. He repaired to the bank of the Yamunā (Jumna), and, crossing the river, went to the house of Nanda, a cowherd, whose wife, Yasodā, had on that very night been delivered of a female child. Vasu-deva secretly changed the infants, and carried back the daughter of Yasodā to his wife Devakī. Kansa discovered that he had been cheated, and in his wrath he ordered that every male infant that gave signs of vigour should be put to death. Vasu-deva and Devakī, being no longer dangerous, were set at liberty. Nanda, alarmed by the order for the massacre, took the young child and removed with Yasodā and with Rohinī and Bala-rāma to Gokula. Here Krishna was brought up, and wandered about in company of his elder brother Bala-rāma. They played many pranks and passed many practical jokes; but they exhibited such marvellous strength and such godlike powers that they soon became famous. Kansa was continually forming schemes for the death of Krishna. The female demon Pūtanā assumed a lovely form, and tried to kill him by sucking him, but the child sucked away her life. Another demon tried to drive a cart over him, but he dashed the cart to pieces. A demon named Trināvartta took the form of a whirlwind and flew off with him, but the child brought the demon to the ground with such violence that he died. One day Krishna broke the vessels of milk and curds and ate the butter, which made Yasodā angry. She fastened a rope round his body, and tied him to a large bowl, but he dragged the bowl away till it caught between two trees and uprooted them. From this feat he got the name of Dāmodara (rope-belly). He had a terrible

conflict with the great serpent Kāliya, who lived in the Yamunā, and he compelled him to go away. On one occasion, when the *gopis* or milkmaids were bathing, he took away all their clothes and climbed up a tree, and there he remained till the damsels came to him naked to recover them. He persuaded Nanda and the cowherds to give up the worship of Indra, and to worship the mountain Govardhana, which sheltered them and their cattle. Incensed at the loss of his offerings, Indra poured down a heavy rain, which would have deluged them, but Krishna lifted up the mountain Govardhana, and held it upon his finger as a shelter for seven days and nights, till Indra felt that he was foiled. From this feat he obtained the name of Govardhana-dhara and Tungisa. As he had protected the kine, Indra expressed his satisfaction, and gave him the title of Upendra. He was now approaching manhood, and was very handsome. The *gopis* were all enamoured of him, and he dispensed his favours very freely. He married seven or eight of them, but his first and favourite wife was Rādhā. At this period of his life he is represented with flowing hair and with a flute in his hand. One of his favourite pastimes was a round dance, called Mandala-nṛitya or Rāsa-mandala, in which he and Rādhā formed the centre whilst the *gopis* danced round them. But his happiness was interrupted by the machinations of Kansa, who sent formidable demons to destroy him—Arishta in the form of a bull, and Kesin in the form of a horse. These attempts having failed, Kansa sent his messenger, Akrūra, to invite Krishna and Bala-rāma to Mathurā to attend some games, and he formed several plans for their destruction. They accepted the invitation, and went to Mathurā. Near the city they found Kansa's washerman engaged in his calling. They threw down some of his clothes, and he addressed them insolently, upon which they killed him, and took such clothes as they liked. In his progress he met Kubjā, a crooked damsel, who gave him some unguent, and he repaid her gift by making her straight. In the games he killed Chānūra, the king's boxer. Afterwards he killed Kansa himself, and replaced Ugrasena on the throne. He remained in Mathurā and studied the science of arms under Sāndipani. He went down to the infernal regions and brought back his six brothers, whom Kansa had killed, and these, having tasted the milk of their mother, ascended to heaven. During this period he killed

a demon named Panchajana, who had attacked the son of his teacher. This demon lived in the sea in the form of a conch-shell, and Krishna afterwards used this shell, called Pāñchajanya, as a trumpet. Kansa's two wives were daughters of Jarā-sandha, king of Magadha. This king assembled his forces and marched against Mathurā to chastise Krishna, but he was defeated. He renewed his attacks eighteen times, and was as often defeated. A new enemy then threatened Krishna, a Yavana or foreigner named Kāla-yavana, and Krishna had been so weakened that he knew he must succumb either to him or to his old enemy the king of Magadha, so he and all his people migrated to the coast of Guzerat, where he built and fortified the city of Dwārakā. [The Mahā-bhārata makes no mention of this foreign king, and says that Krishna retired before the eighteenth attack of Jarā-sandha. The foreign king would, therefore, seem to be an invention of the Purāṇas for saving Krishna's reputation.]

After his settlement at Dwārakā, Krishna carried off and married Rukminī, daughter of the Rāja of Vidarbha, and the betrothed of Sisu-pāla. An incident now occurred which brought him two more wives. A Yādava chief named Satrājīt had a beautiful gem called Syamantaka, which Krishna wished to possess. Satrājīt, for the sake of security, gave the gem into the charge of his brother Prasena, and Prasena was killed in the forest by a lion, who carried off the jewel in his mouth. This lion was killed by Jāmbavat, the king of the bears. Satrājīt suspected Krishna of taking the jewel, and he, to clear himself, went out into the forest, ascertained the manner of Prasena's death, fought with Jāmbavat, and recovered the jewel. Krishna then married Jāmbavatī, the daughter of Jāmbavat, and Satya-bhāmā, the daughter of Satrājīt. But the number of his wives was practically unlimited, for he had 16,000 and a hundred or so besides, and he had 180,000 sons. By Rukminī he had a son Pradyumna and a daughter Chārumatī. His son by Jāmbavatī was Sāmba, and by Satya-bhāmā he had ten sons. Indra came to visit Krishna at Dwārakā, and implored him to suppress the evil deeds of the demon Naraka. Krishna accordingly went to the city of Naraka, killed the demon Muru, who guarded the city, and then destroyed Naraka himself. Krishna next went to pay a visit to Indra in Swarga, taking with him his wife

Satya-bhāmā. At her request he requited the hospitality shown him by carrying off the famed Pārijāta tree, which was produced at the churning of the ocean. The tree belonged to Sachi, wife of Indra, and she complained to her husband. Indra drew out his forces and tried to recover it, but was defeated by Krishna. Pradyumna, son of Krishna, had a son named Aniruddha, with whom a female Daitya, Ushā, daughter of Bāna, fell in love. She induced a companion to carry off the young man, and Krishna, Bala-rāma, and Pradyumna went to rescue him. Bāna, with the whole Daitya host, and assisted by Siva and Skanda, the god of war, encountered them. Krishna, "with the weapon of yawning, set Siva agape," and so overpowered him. Skanda was wounded. Bāna maintained a fierce combat with Krishna, and was severely wounded, but Krishna spared his life at the intercession of Siva, and Aniruddha was released.

There was a man named Paundraka, who was a Vāsu-deva, or descendant of one Vasu-deva. Upon the strength of the identity of this name with that of Vasu-deva, the father of Krishna, this man Paundraka assumed the insignia and title of Krishna, and he had the king of Kāsi or Benares for an ally. Krishna slew Paundraka, and he hurled his flaming discus at Benares and destroyed that city. Such are the principal incidents of the life of Krishna as given in the Hari-vansa, the Purānas, and the Prem Sāgar.

Similarity in the sound of the name, and some incidents in the life of Krishna, have led some to believe that the legend of Krishna had its origin in the life of Christ, but this is not the general opinion.

Krishna has many appellations derived from his family relations, his exploits, and personal characteristics; and there are many which apply both to the full deity, Vishnu, and his incarnation, Krishna.

KRISHNĀ. The personal name of Draupadi.

KRISHNA DWAIPĀYANA. *See* Vyāsa.

KRITĀNTA. A name of Yama, the god of death.

KRITA-VARMAN. A Kuru warrior, one of the last surviving three who made the murderous night attack upon the camp of the Pāndavas. (*See* Mahā-bhārata.) He was killed in a drunken brawl at Dwārakā. He was also called Bhoja.

KRITA-VIRYA Son of Dhanaka and father of the Arjuna who is better known by his patronymic Kārta-virya.

Krita-virya was a great patron of the Bhrigus, and according to the Purānas, “he ruled over the whole earth with might and justice, and offered 10,000 sacrifices. Of him this verse is still recited, ‘The kings of the earth will assuredly never pursue his steps in sacrifice, in munificence, in devotion, in courtesy, and in self-control.’”

KRITA YUGA. The first age of the world, a period of 1,728,000 years. *See Yuga.*

KRITTIKĀS. The Pleiades. The six nurses of Kārttikeya, the god of war. They were daughters of a king according to one legend, wives of *Rishis* according to another.

KRIYĀ-YOGA-SĀRA. A portion of the Padma Purāna treating of rites and ceremonies. *See Padma Purāna.*

KRODHA, KRODHA-VASĀ. One of the many daughters of Daksha and sister-wives of Kasyapa. She was the mother “of all sharp-toothed monsters, whether on the earth, amongst the birds, or in the waters, that were devourers of flesh.”

KSHANADĀ-CHARA. ‘Night walkers.’ Ghosts of evil character, goblins, Rākshasas.

KSHAPANAKA. An author who was one of “the nine gems” at the court of Vikramāditya. *See Nava-ratna.*

KSHATRIYA. The second or regal and warrior caste. *See Varna.*

KSHATTRI. A name by which Vidura was familiarly called. The term, as explained in Manu, means the son of a Sūdra father and Brāhman mother, but Vidura’s father was a Brāhman and his mother a slave girl.

KSHEMAKA. Son of Nira-mitra or Nimi, and the last prince of the Lunar race. There is a memorial verse quoted in the Vishnu Purāna which say, “The race which gave origin to Brāhmans and Kshatriyas, and which was purified by regal sages, terminated with Kshemaka in the Kali age.”

KSHEMA-VRIDDHI A general of the Sālwas who had a command in the army which attacked Dwārakā, and was defeated by Krishna’s son, Sāmba.

KULA-PARVATAS. ‘Family mountains.’ A series or system of seven chains of mountains in Southern India. They are Mahendra, Malaya, Sahya, Suktimat, Riksha (for which Gāndha-mādana is sometimes substituted), Vindhya and Pāripātra. Mahendra is the Orissa chain; Malaya, the hills of Malabar

proper, the south part of the Western Ghāts; Sahya, the northern parts of the Western Ghāts; Suktimat is doubtful; Riksha, the mountains of Gondwāna; Vindhya is here applied to the eastern division of the Vindhya mountains; and Pāripātra, or Pāriyātra as it is frequently written, applies to the northern and western portions of the same range. The classification seems to have been known to Ptolemy, for he specifies seven ranges of mountains, but his names are not in accord.

KULIKA. One of the eight serpent kings, described as of a dusky brown colour and having a half-moon on his head.

KULINDAS. A people living in the north-west.

KULLŪKA - BHATTA. The famous commentator on Manu, whose gloss was used by Sir W. Jones in making the translation of Manu.

KUMĀRA. A name of Skanda, god of war. In the Brāhmaṇas the term is applied to Agni.

KUMĀRAS. Mind-born sons of Brahmā, who, declining to create progeny, remained ever boys and ever pure and innocent. There were four of them, Sanat-kumāra, Sananda, Sanaka, and Sanātana; a fifth, Ribhu, is sometimes added. *See* Vishnu Purāna.

KUMĀRA-SAMBHAVA. 'The birth of the war god (Kumāra).' A poem by Kāli-dāsa. The complete work consists of sixteen cantos, but only seven are usually given, and these have been translated into Latin by Stenzler. Parts have been rendered into English verse by Griffiths. There are several editions of the text.

KUMĀRĪ. 'The damsel' An epithet of Sītā, also of Durgā. Cape Comorin.

KUMĀRILA-BHATTA, KUMĀRILA-SWĀMĪ. A celebrated teacher of the Mīmānsā philosophy and opponent of the Buddhists, whom he is said to have extirpated by argument and by force. He was prior to Sankarāchārya, in whose presence he is recorded to have burnt himself.

KUMBHA-KARNA. Son of Visravas by his Rākshasa wife Kesinī, and full brother of Rāvana. A monster who, under the curse of Brahmā (or, as otherwise represented, as a boon), slept for six months at a time and remained awake for only a single day. When Rāvana was hard pressed by Rāma he sent to arouse Kumbha-karna. This was effected with great difficulty,

After drinking 2000 jars of liquor he went to consult with his brother, and then took the field against the monkey army. He beat down Su-grīva, the monkey chief, with a large stone, and carried him a prisoner into the city of Lankā. When he returned to the battle he encountered Rāma, and after a stout fight he was defeated, and Rāma cut off his head.

KUMUDA. 'A lotus.' A Naga or serpent king whose sister, Kumudvatī, married Kusa, son of Rāma.

KUMUDVATĪ. A Nāga or serpent princess whose marriage to Kusa, son of Rāma, is described in the Raghu-vansa.

KUNDINA-PURA. The capital of Vidarbha. It survives as the modern Kundapur, situated about 40 miles east of Amrāvati, in Birar.

KUNTALA. A country in the Dakhin, about Adoni; the Dakhin.

KUNTI (also called Prithā and Pārshnī). 1. Daughter of the Yādava prince Sūra, king of the Sūrasenas, whose capital was Mathurā on the Yamunā. She was sister of Vasu-deva, and was given by her father to his childless cousin Kunti-bhoja, by whom she was brought up. In her maidenhood she showed such respectful devotion to the sage Dur-vāsas, that he gave her a charm by means of which she might have a child by any god she pleased to invoke. She called upon the sun, and by him had a son named Karna, but without any detriment to her virginity; still, to keep the affair secret, the child was exposed on the banks of the Yamunā. Subsequently she married Pāndu, whom she chose at a swayam-vara, and bore three sons, Yudhiṣṭhīra, Bhīma, and Arjuna, who were called Pāndavas although they were said to be the sons of the gods Dharma, Vāyu, and Indra respectively. This may have happened, as is stated, from the potency of the old charm, but if so, it is strange that Mādrī, the second wife of Pāndu, should have enjoyed the same privilege, and have borne twin children to the Aswins. This difficulty, however, is got over by a statement that Kuntī imparted to her the charm. Kuntī was a discreet and devoted mother, and although rather jealous of Mādrī, she was a kind mother to her children after Mādrī was burnt on her husband's pyre. After the end of the great war she retired into the forest with Dhritarāshṭra and his wife Gāndhārī, and there they all perished in a forest fire. 2. Name of a people and country in Upper India.

KUNTI-BHOJA. King of the people called Kuntis. The adoptive father of Kuntī.

KŪRMA-AVATĀR. The tortoise incarnation. *See* Avatāra.

KŪRMA PURĀNA. “That in which Janārdana (Vishnu), in the form of a tortoise, in the regions under the earth, explained the objects of life—duty, wealth, pleasure, and liberation,—in communication with Indra-dyuma and the *Rishis* in the proximity of *Sakra*, which refers to the Lakshmi Kalpa, and contains 17,000 stanzas, is the Kūrma Purāna.” The account which the Purāna gives of itself and its actual contents do not agree with this description. “The name being that of an Avatāra of Vishnu, might lead us to expect a Vaishnava work; but it is always and correctly classed with the Saiva Purānas, the greater portion of it inculcating the worship of Siva and Durgā. The date of this Purāna cannot be very remote.”—Wilson.

KURU. A prince of the Lunar race, son of Samvarana by Tapatī, a daughter of the sun. He ruled in the north-west of India over the country about Delhi. A people called Kurus, and dwelling about Kuru-kshetra in that part of India, are connected with him. He was ancestor both of Dhrita-rāshṭra and Pāndu, but the patronymic Kaurava is generally applied to the sons of the former.

KURU-JĀNGALA. A forest country in the upper part of the Doāb.

KURU-KSHETRA. ‘The field of the Kurus.’ A plain near Delhi where the great battle between the Kauravas and Pandavas was fought. It lies south-east of Thānesar, not far from Pānipat, the scene of many battles in later days.

KUSA. One of the twin sons of Rāma and Sītā. After the death of Rāma, his two sons Kusa and Lava became kings of the Southern and Northern Kosalas, and Kusa built Kusa-sthali or Kusāvati in the Vindhya, and made it his capital. *See* Rāma.

KUSA-DHWAJA. A brother of Janaka, king of Mithilā, and consequently uncle of Sītā. His two daughters, Māndavi and Sruta-kirtti, were married to Bharata and Satru-ghna, the sons of Janaka. Some make him king of Sāṅkāsyā, and others king of Kāśī, and there are differences also as to his genealogy.

KUSĀMBA. Son of Kusa and a descendant of Purūravas. He engaged in devout penance to obtain a son equal to Indra,

and that god was so alarmed at his austerities, that he himself became incarnate as Gādhi, son of Kusāmba.

KUSA-STHALI. 1. A city identical with or standing on the same spot as Dwārakā. It was built by Raivata, and was the capital of his kingdom called Ānarta. When Raivata went on a visit to the region of Brahmā, his city was destroyed by Punya-janas, *i.e.*, Yakshas or Rākshasas. 2. A city built by Kusa, son of Rāma, on the brow of the Vindhya. It was the capital of Southern Kosala. Also called Kusā-vatī.

KUSĀ-VATI. The capital of Southern Kosala, built upon the Vindhya by Kusa, son of Rāma.

KUSHMĀNDAS. ‘Gourds.’ A class of demigods or demons in the service of Siva.

KUSIKA. A king who, according to some, was the father of Viswāmitra, or, according to others, the first of the race of Kusikas from whom Gādhi, the father of Viswāmitra descended.

KUSUMA-PURA. ‘The city of flowers.’ Pātali-putra or Patra.

KUSUMĀYUDHA. A name of Kāma, or Cupid as the bearer of the bow (*āyudha*) of flowers (*kusuma*).

KUTSA. A Vedic *Rishi* and author of hymns. He is represented as being persecuted by Indra, but on one occasion he was defended by that god against the demon Sushna. It is said that Indra took him to his palace, and that they were so much alike that Sachi or Pushpotkaṭā, Indra’s wife, did not know which was her husband.

KUVALĀSWA, KUVALAYĀSWA. A prince of the Solar race, who, according to the Vishnu Purāna, had 21,000 sons, but the Hari-vansa numbers them only as 100. Attended by his sons he attacked the great Asura, Dhundhu, who lived in a sea of sand, and harassed the devotions of the pious sage Uttanka. They unearthed the demon and slew him, from which exploit Kuvalāswa got the title of Dhundhu-māra, slayer of Dhundhu; but all his sons except three perished by the fiery breath of the monster.

KUVALAYĀPĪDA. An immense elephant, or a demon in elephantine form, belonging to Kansa, and employed by him to trample the boys Krishna and Bala-rāma to death. The attempt failed and the elephant was killed.

KUVERA. In the Vedas, a chief of the evil beings or spirits

living in the shades: a sort of Pluto, and called by his patronymic Vaisravana. Later he is Pluto in another sense, as god of wealth and chief of the Yakshas and Guhyakas. He was son of Visravas by *Idāvidā*, but he is sometimes called son of Pulastya, who was father of Visravas. This is explained by the *Mahā-bhārata*, according to which Kuvera was son of Pulastya, but that sage being offended with Kuvera for his adulation of Brahmā, "reproduced the half of himself in the form of Visravas," and had Rāvana and other children. (See Visravas.) Kuvera's city is Alakā (also called *Prabhā*, *Vasu-dhārā*, and *Vasu-sthāli*) in the *Himā* layas, and his garden Chaitra-ratha on Mandara, one of the spurs of Mount Meru, where he is waited upon by the Kinnaras. Some authorities place his abode on Mount Kailāsa in a palace built by Viswa-karma. He was half-brother of Rāvana, and, according to the *Rāmāyana* and *Mahā-bhārata*, he once had possession of the city of Lankā in Ceylon, which was also built by Viswa-karma, and from which he was expelled by Rāvana. The same authority states that he performed austerities for thousands of years, and obtained the boon from Brahmā that he should be immortal, one of the guardian deities of the world, and the god of wealth. So he is regent of the north, and the keeper of gold and silver, jewels and pearls, and all the treasures of the earth, besides nine particular *Nidhis*, or treasures, the nature of which is not well understood. Brahmā also gave him the great self-moving aerial car *Pushpaka* (q.v.). His wife is *Yakṣī*, *Chārvī*, or *Kauverī*, daughter of the *Dānava* *Mura*. His sons are *Mani-grīva* or *Varna-kavi* and *Nala-kubara* or *Mayu-rāja*, and his daughter *Mīnākṣī* (fish-eyed). He is represented as a white man deformed in body, and having three legs and only eight teeth. His body is covered with ornaments. He receives no worship. The name Ku-vera, as also the variant Ku-tanu, signifies 'vile body,' referring to his ugliness. He is also called *Dhana-pati*, 'lord of wealth'; *Ichchhā-vasu*, 'who has wealth at will'; *Yaksha-rāja*, 'chief of the Yakshas'; *Mayu-rāja*, 'king of the Kinnaras'; *Rākshasendra*, 'chief of the Rākshasas'; *Ratna-garbha*, 'belly of jewels'; *Rāja-rāja*, 'king of kings'; and *Nara-rāja*, 'king of men' (in allusion to the power of riches). From his parentage he is called Vaisravana, Pulastya, and *Aidavida* or *Ailavila*. As an especial friend of Siva he is called *Isa-sakhi*, &c.

LAGHU-KAUMUDI A modern and very much simplified edition of Pāṇini's Grammar by Varada Rāja. It has been edited and translated by Dr. Ballantyne.

LAKSHMANA. 1. Son of King Dasa-ratha by his wife Sumitrā. He was the twin brother of Satru-ghna, and the half-brother and especial friend of Rāma-chandra. Under the peculiar circumstances of his birth, one-eighth part of the divinity of Vishnu became manifest in him. (See Dasa-ratha.) But according to the *Adhyātma Rāmāyana*, he was an incarnation of Sesha. When Rāma left his father's court to go to the hermitage of Viswāmitra, Lakshmana accompanied him, and afterwards attended him in his exile and in all his wanderings. He was also very attached to Rāma's wife Sītā, which gave rise to the reproach that the two brothers were husbands of one wife. On one occasion, indeed, Sītā reproached Lakshmana that he did not hasten to rescue Rāma from danger, because he wished to obtain herself. His own wife was Ūrmilā, the sister of Sītā, and he had two sons, Angada and Chandra-ketu. While Rāma and Lakshmana were living in the wilderness, a Rākshasī named Sūrpa-nakhā, sister of Rāvana, fell in love with Rāma and made advances to him. He jestingly referred her to Lakshmana, who in like manner sent her back to Rāma. When she was again repulsed she attacked Sītā, whom Rāma was obliged to defend. Rāma then called upon Lakshmana to disfigure the Rākshasī, and accordingly he cut off her nose and ears. The mutilated female called upon her brother to avenge her, and a fierce war ensued. When Sītā was carried off by Rāvana, Lakshmana accompanied Rāma in his search, and he ably and bravely supported him in his war against Rāvana. Rāma's earthly career was drawing to a close, and Time was sent to inform him that he must elect whether to stay longer on earth, or to return to the place from whence he had come. While they were in conference, the irascible sage Dur-vāsas came and demanded to see Rāma instantly, threatening him with the most direful curses if any delay were allowed to occur. To save his brother Rāma from the threatened curse, but aware of the consequences that would ensue to himself from breaking in upon Rāma's interview with Time, he went in and brought Rāma out. Lakshmana knowing his fate, retired to the river Sarayū and resigned himself. The gods then showered down flowers upon

him and conveyed him bodily to heaven. 2. A son of Dur-yodhana, killed by Abhimanyu.

LAKSHMI. The word occurs in the *Rig-veda* with the sense of good fortune, and in the *Atharva-veda* the idea has become personified in females both of a lucky and unlucky character. The *Taittiriya Sanhitā*, as explained by the commentator, makes Lakshmi and *Srī* to be two wives of Āditya, and the *Satapatha Brāhmaṇa* describes *Srī* as issuing forth from Prajāpati.

Lakshmi or *Srī* in later times is the goddess of fortune, wife of Vishnu, and mother of Kāma. The origin ascribed to her by the *Rāmāyana* is the one commonly received. According to this legend she sprang, like Aphrodite, from the froth of the ocean, in full beauty with a lotus in her hand, when it was churned by the gods and the Asuras. Another legend represents her as floating on the flower of a lotus at the creation. With reference to this origin, one of her names is *Kshīrābdhi-tanayā*, 'daughter of the sea of milk.' From her connection with the lotus she is called Padmā. According to the *Purāṇas*, she was the daughter of Bhrigu and Khyāti. The *Vishnu Purāṇa* says, "Her first birth was the daughter of Bhrigu by Khyāti. It was at a subsequent period that she was produced from the sea at the churning of the ocean. . . . When Hari was born as a dwarf, Lakshmi appeared from a lotus (as Padmā or Kamalā). When he was born as Rāma of the race of Bhrigu (or Parasu-rāma), she was Dharanī. When he was Rāghava (Rāma-chandra), she was Sītā. And when he was Krishna she became Rukminī. In the other descents of Vishnu she is his associate." One version of the *Rāmāyana* also affirms that "Lakshmi, the mistress of the worlds, was born by her own will, in a beautiful field opened up by the plough," and received from Janaka the name of Sītā.

Lakshmi is said to have four arms, but she is the type of beauty, and is generally depicted as having only two. In one hand she holds a lotus. "She has no temples, but being goddess of abundance and fortune, she continues to be assiduously courted, and is not likely to fall into neglect." Other names of Lakshmi are Hirā, Indirā, Jaladhi-jā, 'ocean born'; Chanchalā or Lolā, 'the fickle,' as goddess of fortune; Loka-mātā, 'mother of the world.'

LALITA-VISTARA. A work in Sanskrit verse on the life and doctrines of Buddha. It has been printed in the *Bibliotheca Indica*.

LĀNGALĪ. 'Armed with a ploughshare.' Bala-rāma.

LANKĀ. 1. The island of Ceylon or its capital city. The city is described in the Rāmāyana as of vast extent and of great magnificence, with seven broad moats and seven stupendous walls of stone and metal. It is said to have been built of gold by Viswa-karma for the residence of Kuvera, from whom it was taken by Rāvana. The Bhāgavata Purāna represents that the island was originally the summit of Mount Meru, which was broken off by the god of the wind and hurled into the sea. 2. Name of one of the Sākinīs or evil spirits attendant on Siva and Devī.

LĀTA. A country comprising Kandesh and part of Guzerat about the Mhye river. It is also called Lār, and is the Λαζηνη of Ptolemy.

LĀTYĀYANA. Author of a Sūtra work. It has been printed in the *Bibliotheca Indica*.

LAVA. One of the twin sons of Rāma and Sītā. He reigned at Srāvasti. See Rāma.

LAVANA. A Rākshasa, son of Madhu by Kumbhīnasi, the sister of Rāvana and daughter of Visravas. He inherited from his father an invincible trident which had been presented to him by Siva. He was surprised without his weapon and killed by Satru-ghna. Lavana was king of Mathurā and Satru-ghna succeeded him.

LIKHITA. Author of a Dharma-sāstra or code of law.

LILĀVATI. 'Charming.' The fanciful title of that chapter of Bhāskara's Siddhānta-siromani which treats of arithmetic and geometry. It has been translated by Colebrooke and Dr. Taylor, and the text has been printed.

LINGA, LINGAM. The male organ. The phallus. The symbol under which Siva is universally worshipped. It is of comparatively modern introduction and is unknown to the Vedas, but it receives distinct notice in the Mahā-bhārata. "The emblem—a plain column of stone, or sometimes a cone of plastic mud—suggests no offensive ideas. The people call it Siva or Mahā-deva, and there's an end." In the Siva Purāna, and in the Nandi Upa-purāna, Siva is made to say, "I am

omnipresent, but I am especially in twelve forms and places." These are the twelve great Lingas, which are as follow:—

1. *Soma-nātha*. 'Lord of the moon.' At Somnāth Pattan, a city which still remains in Guzerat. This was the celebrated "idol" destroyed by Mahmūd of Ghaznī.

2. *Mallikārjuna* or *Srī-saila*. 'The mountain of Srī.' On a mountain near the river Krishnā.

3. *Mahā-kāla*, *Mahā-kālesvara*. At Ujjain. Upon the capture of Ujjain in the reign of Altamsh, 1231 A.D., this deity of stone was carried to Delhi and there broken up.

4. *Omkāra*. This is also said to have been at Ujjain, but it is probably the shrine of Mahādeva at Omkāra Māndhāttā, on the Narmadā.

5. *Amaresvara*. 'God of gods.' This is also placed at Ujjain.

6. *Vaidya-nātha*. 'Lord of physicians.' At Deogarh in Bengal. The temple is still in being, and is a celebrated place of pilgrimage.

7. *Rāmesa* or *Rāmesvara*. 'Lord of Rāma.' On the island of Ramisseram, between the continent and Ceylon. This Lingam, whose name signifies 'Rāma's lord,' is fabled to have been set up by Rāma. The temple is still in tolerable repair, and is one of the most magnificent in India.

8. *Bhīma Sankara*. In Dākini. This is in all probability the same with Bhimesvara, a Lingam worshipped at Dracharam, in the Rājamahendrī (Rajamundry) district, and there venerated as one of the twelve.

9. *Viswesvara*. 'Lord of all.' At Benares. It has been for many centuries the chief object of worship at Benares. Also called Jyotir-lingam.

10. *Tryambaka*, *Tryaksha*. 'Tri-ocular.' On the banks of the Gomati.

11. *Gautamesa*. 'Lord of Gautama.'

12. *Kedāresa*, *Kedāra-nātha*. In the Himālaya. The deity is represented as a shapeless mass of rock.

Nāga-nātha or Nāga-nāthesa and Vāmesvara are other names, probably of No. 6 and No. 11.

LINGA PURĀNA. "Where Maheswara (Siva), present in the Agni Linga, explained (the objects of life), virtue, wealth, pleasure, and final liberation, at the end of the Agni Kalpa, that Purāna, consisting of 11,000 stanzas, was called the Linga by

Brahmā himself." The work conforms accurately enough to this description. "Although the Linga holds a prominent place in this Purāna, the spirit of the worship is as little influenced by the character of the type as can well be imagined. There is nothing like the phallic orgies of antiquity: it is all mystical and spiritual. The work has preserved, apparently, some Saiva legends of an early date, but the greater part is ritual and mysticism of comparatively recent introduction."—Wilson. It is not likely that this Purāna is earlier than the eighth or ninth century. This Purāna has been lithographed in Bombay.

LOHA-MUKHAS. 'Iron-faced men.' Described in the Mahā-bhārata as swift, one-footed, undecaying, strong men-eaters.

LOKA. A world, a division of the universe. In general the tri-loka or three worlds are heaven, earth, and hell. Another classification enumerates seven, exclusive of the infernal regions, also seven in number which are classed under Pātāla. The upper worlds are:—(1.) Bhur-loka, the earth. (2.) Bhuvar-loka, the space between the earth and the sun, the region of the Munis, Siddhas, &c. (3.) Swar-loka, the heaven of Indra, between the sun and the polar star. (4.) Mahar-loka, the usual abode of Bhrigu and other saints, who are supposed to be co-existent with Brahmā. During the conflagration of these lower worlds the saints ascend to the next, or (5.) Jana-loka, which is described as the abode of Brahmā's sons, Sanaka, Sānanda, and Sanat-kumāra. Above this is the (6.) Tapar-loka, where the deities called Vairāgis reside. (7.) Satya-loka or Brahmā-loka, is the abode of Brahmā, and translation to this world exempts beings from further birth. The first three worlds are destroyed at the end of each kalpa, or day of Brahmā; the last three at the end of his life, or of a hundred of his years; the fourth loka is equally permanent, but is uninhabitable from heat at the time the first three are burning. Another enumeration calls the seven worlds earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth; placing the sons of Brahmā in the sixth division, and stating the fifth, or Jana-loka, to be that where animals destroyed in the general conflagration are born again. The Sāṅkhya and Vedānta schools of philosophy recognise eight lokas or regions of material existence:—(1.) Brahmā-loka, the world of the superior deities; (2.) Pitri-loka, that of the Pitris, Rishis, and Prajāpatis; (3.)

Soma-loka, of the moon and planets; (4.) Indra-loka, of the inferior deities; (5.) Gandharva-loka, of heavenly spirits; (6.) Rākshasa-loka, of the Rākshasas; (7.) Yaksha-loka, of the Yakshas; (8.) Pisācha-loka, of the Pisachas or imps and fiends.

LOKĀLOKA. ‘A world and no world.’ A fabulous belt of mountains bounding the outermost of the seven seas and dividing the visible world from the regions of darkness. It is “ten thousand yojanas in breadth, and as many in height, and beyond it perpetual darkness invests the mountains all around, which darkness is again encompassed by the shell of an egg.” It is called also Chakra-vāda or Chakra-vāla.

LOKA-PĀLAS. Supporters or guardians of the world. The guardian deities who preside over the eight points of the compass, *i.e.*, the four cardinal and four intermediate points of the compass:—(1.) Indra, east; (2.) Agni, south-east; (3.) Yama, south; (4.) Sūrya, south-west; (5.) Varuna, west; (6.) Vāyu, north-west; (7.) Kuvera, north; (8.) Soma, north-east. Nirriti is by some substituted for No. 4, and Prithivī or Siva, especially in his form Īśāna, for No. 8. Each of these guardian deities has an elephant who takes part in the defence and protection of the quarter, and these eight elephants are themselves called Loka-pālas:—(1.) Indra’s elephant at the east is Airāvata. He is also called Abhra-mātanga, ‘elephant of the clouds;’ Arka-sodara, ‘brother of the sun;’ Nāga-malla, ‘the fighting elephant;’ Sadā-dāna, ‘always in rut;’ Madāmbara, ‘covered with ichor.’ His wife’s name is Abhramu. (2.) Agni’s elephant at the south-east is Pundarika and his female Kapilā. (3.) Yama’s at the south is Vāmana and his female Pingalā. (4.) Sūrya’s at the south-west is Kumuda and his female is Anupamā. (5.) Varuna’s at the west is Anjana, whose female is Anjanavatī. (6.) Vāyu’s at the north-west is Pushpa-danta, whose female is Subha-danti. (7.) Kuvera’s at the north is Sārva-bhauma; and (8.) Soma’s elephant at the north-east is Su-pratika. The two other females are Anjanā and Tāmra-karnī, whose spouses are doubtful. Anjanavatī is sometimes assigned to Su-pratika. In the Rāmāyana (1.) Indra’s eastern elephant is called Virūpāksha; (2.) Varuna’s elephant at the west, Saumanasa; (3.) Yama’s at the south is Mahā-padma, and (4.) Kuvera’s at the north is Hima-pāndara.

LOMA-HARSHANA (or Roma-harshana). A bard or panegyrist who first gave forth the Purānas.

LOMA-PĀDA (or Roma-pāda). A king of Anga, chiefly remarkable for his connection with *Rishya-sringa* (q.v.).

LOPĀMUDRĀ. A girl whom the sage Agastya formed from the most graceful parts of different animals and secretly introduced into the palace of the king of Vidarbha, where the child was believed to be the daughter of the king. Agastya had made this girl with the object of having a wife after his own heart, and when she was marriageable he demanded her hand. The king was loath to consent, but was obliged to yield, and she became the wife of Agastya. Her name is explained as signifying that the animals suffered loss (*lopa*) by her engrossing their distinctive beauties (*mudrā*), as the eyes of the deer, &c. She is also called Kaushitakī and Vara-pradā. A hymn in the *Rig-veda* is attributed to her.

MADA. ‘Intoxication.’ Described in the *Mahā-bhārata* as “a fearful open-mouthed monster, created by the sage Chyavana, having teeth and grinders of portentous length, and jaws one of which enclosed the earth and the other the sky,” who got Indra and the other gods into his jaws “like fishes in the mouth of a sea monster.”

MĀDAYANTĪ. Wife of King Saudāsa or Kalmāsha-pada. She was allowed to consort with the sage Vasishtha. According to some this was a meritorious act on the king’s part and a favour to Vasishtha; according to others it was for the sake of obtaining progeny. *See Kalmāsha-pāda.*

MĀDHAVA. A name of Krishna or Vishnu.

MĀDHAVA, MĀDHAVĀCHĀRYA. A celebrated scholar and religious teacher. He was a native of Tuluva, and became prime minister of Vīra Bukka Rāya, king of the great Hindu state of Vijaya-nagara, who lived in the fourteenth century. He was brother of Sāyana, the author of the great commentary on the Veda, in which work Mādhava himself is believed to have shared. Wilson observes, “Both the brothers are celebrated as scholars, and many important works are attributed to them; not only scholia on the *Sanhitās* and *Brāhmaṇas* of the *Vedas*, but original works on grammar and law; the fact no doubt being, that they availed themselves of those means which their situation and influence secured them, and employed the most learned Brāhmans they could attract to Vijaya-nagara upon the works which bear their names, and to which they contributed their own labour and learning; their works were

therefore compiled under peculiar advantages, and are deservedly held in the highest estimation." Among the works of Mādhaba are the Sarva-darsana-sangraha and the Sankshepa Sankaravijaya. Mādhava was a worshipper of Vishnu, and as a religious philosopher he held the doctrine of *dwaita* or dualism, according to which the supreme soul of the universe and the human soul are distinct. Thus he was opposed to the teaching of Sankarācharya, who was a follower of Siva, and upheld the Vedānta doctrine of *a-dwaita*, "no duality," according to which God and soul, spirit and matter, are all one.

MĀDHAVĪ. A name of Lakshmi.

MADHU. 1. A demon slain by Krishna. (See Kaitabha.)
2. Another, or the same demon, said to have been killed by Satru-ghna.

MADHU-CHHANDAS. A son of Viswāmitra, who had fifty sons older and fifty younger than this one; but they are spoken of as "a hundred sons." He is the reputed author of some hymns of the *Rig-veda*.

MADHU-KASĀ. Described in the Atharva-veda as "the brilliant grand-daughter of the Maruts, the mother of the Ādityas, the daughter of the Vasus, the life of creatures, and the centre of immortality." She "sprang from the sky, the earth, the air, the sea, fire, and wind;" and it is added, "all creatures, worshiping her who dwells in immortality, rejoice in their hearts."

MADHURĀNIRUDDHA. A drama in eight acts by Savyani Chandra Sekhara. It is quite a modern work. "The subject is the secret loves of Ushā, daughter of the Asura Bāna and Aniruddha, grandson of Krishna. The piece abounds too much with description to be a good play; the style has considerable merit."—Wilson.

MADHU-SŪDANA. 'Slayer of Madhu.' A name of Krishna.

MADHYA-DESA. The middle country, described by Manu as "the tract situated between the Himavat and the Vindhya ranges to the east of Vināsana and to the west of Prayāga (Allahabad)." Another authority makes it the Doab.

MĀDHYANDINA. A Vedic school, a subdivision of the Vājasaneyi school, and connected with the Satapatha Brāhmaṇa. It had also its own system of astronomy, and obtained its name from making noon (*madhya-dina*) the starting-point of the planetary movements.

MADIRĀ. A name of Vārunī, wife of Varuna, and goddess of wine.

MADRA. Name of a country and people to the north-west of Hindustan. Its capital was Sakala, and the territory extended from the Biyās to the Chināb, or, according to others, as far as the Jhilam.

MĀDRĪ. A sister of the king of the Madras, and second wife of Pāndu, to whom she bore twin-sons, Nakula and Saha-deva; but the Aswins are alleged to have been their real father. She became a satī on the funeral pile of her husband.

MAGADHA. The country of South Bihar, where the Pāli language was spoken.

MĀGHA. A poet, son of Dattaka, and author of one of the great artificial poems called, from its subject, *Sisupāla-badha*, or, from its author, Māgha-kāvya.

MAGHAVAT, MAGHAVĀN. A name of Indra.

MAHĀ-BALI. A title of the dwarf Bali, whose city is called Mahā-bali-pura, which name is applied to the Tamil “Māmallai-pura,” or Seven Pagodas near Madras. See Bali.

MAHĀ-BHĀRATA. ‘The great (war of the) Bhāratas.’ The great epic poem of the Hindus, probably the longest in the world. It is divided into eighteen *parvas* or books, and contains about 220,000 lines. The poem has been subjected to much modification and has received numerous comparatively modern additions, but many of its legends and stories are of Vedic character and of great antiquity. They seem to have long existed in a scattered state, and to have been brought together at different times. Upon them have been founded many of the poems and dramas of later days, and among them is the story of Rāma, upon which the Rāmāyana itself may have been based. According to Hindu authorities, they were finally arranged and reduced to writing by a Brāhman or Brāhmans. There is a good deal of mystery about this, for the poem is attributed to a divine source. The reputed author was Krishna Dwaipāyana, the Vyāsa, or arranger, of the Vedas. He is said to have taught the poem to his pupil Vaisampāyana, who afterwards recited it at a festival to King Janamejaya. The leading subject of the poem is the great war between the Kauravas and Pāndavas, who were descendants, through Bhārata, from Puru, the great ancestor of one branch of the Lunar race. The object of the

great struggle was the kingdom whose capital was Hastinā-pura (elephant city), the ruins of which are traceable fifty-seven miles north-east of Delhi, on an old bed of the Ganges.

Krishna Dwaipāyana Vyāsa is not only the author of the poem, but the source from whom the chief actors sprung. He was the son of the *Rishi* Parāsara by a nymph named Satyavati, who, although she had given birth to a son, remained a virgin. There was a king, a descendant of Bhārata, named Sāntanu, who had a son called Sāntavana, better known as Bhishma. In his old age Sāntanu wished to marry again, but the hereditary rights of Bhishma were an obstacle to his obtaining a desirable match. To gratify his father's desire, Bhishma divested himself of all rights of succession, and Sāntanu then married Satyavatī. She bore him two sons, the elder of whom, Chitrāngada, succeeded to the throne, but was soon killed in battle by a Gandharva king who bore the same name. Vichitra-vīrya, the younger, succeeded, but died childless, leaving two widows, named Ambikā and Ambalikā, daughters of a king of Kāsi. Satyavatī then called on Krishna Dwaipāyana Vyāsa to fulfil the law, and raise up seed to his half-brother. Vyāsa had lived the life of an anchorite in the woods, and his severe austerities had made him terrible in appearance. The two widows were so frightened at him that the elder one closed her eyes, and so gave birth to a blind son, who received the name of Dhrita-rāshṭra; and the younger turned so pale that her son was called Pāndu, 'the pale.' Satyavatī wished for a child without blemish, but the elder widow shrank from a second association with Vyāsa, and made a slave girl take her place. From this girl was born a son who was named Vidura. These children were brought up by their uncle Bhishma, who acted as regent. When they became of age, Dhrita-rāshṭra was deemed incapable of reigning in consequence of his blindness, and Pāndu came to the throne. The name Pāndu has suggested a suspicion of leprosy, and either through that, or in consequence of a curse, as the poem states, he retired to the forest, and Dhrita-rāshṭra then became king.

Pāndu had two wives, Kuntī or Prithā, daughter of Sūra, king of the Sūra-senas, and Mādrī, sister of the king of the Madras; but either through disease or the curse passed upon him, he did not consort with his wives. He retired into solitude in the Himalaya mountains, and there he died; his wives, who accom-

panied him having borne him five sons. The paternity of these children is attributed to different gods, but Pāndu acknowledged them, and they received the patronymic of Pāndava. Kuntī was the mother of the three elder sons, and Mādri of the two younger. Yudhi-shthira (firm in fight), the eldest, was son of Dharma, the judge of the dead, and is considered a pattern of manly firmness, justice, and integrity. Bhīma or Bhīma-sena (the terrible), the second, was son of Vāyu, the god of the wind. He was noted for his strength, daring, and brute courage; but he was coarse, choleric, and given to vaunting. He was such a great eater that he was called Vrikodara, 'wolf's belly.' Arjuna (the bright or silvery), the third, was son of Indra, the god of the sky. He is the most prominent character, if not the hero, of the poem. He was brave as the bravest, high-minded, generous, tender-hearted, and chivalric in his notions of honour. Nakula and Saha-deva, the fourth and fifth sons, were the twin children of Mādri by the Aswīnī Kumāras, the twin sons of Sūrya, the sun. They were brave, spirited, and amiable, but they do not occupy such prominent positions as their elder brothers.

Dhrita-rāshṭra, who reigned at Hastinā-pura, was blind. By his wife Gāndhārī he had a hundred sons, and one daughter named Duh-salā. This numerous offspring was owing to a blessing from Vyāsa, and was produced in a marvellous way. (See Gāndhārī.) From their ancestor Kuru these princes were known as the Kauravas. The eldest of them, Dur-yodhana (hard to subdue), was their leader, and was a bold, crafty, malicious man, an embodiment of all that is bad in a prince. While the Pāndu princes were yet children, they, on the death of their father, were brought to Dhrita-rāshṭra, and presented to him as his nephews. He took charge of them, showed them great kindness, and had them educated with his own sons. Differences and dislikes soon arose, and the juvenile emulation and rivalry of the princes ripened into bitter hatred on the part of the Kauravas. This broke into an open flame when Dhrita-rāshṭra nominated Yudhi-shthira as his Yuva-rāja or heir-apparent. The jealousy and the opposition of his sons to this act was so great that Dhrita-rāshṭra sent the Pāndavas away to Vāranāvata, where they dwelt in retirement. While they were living there Dur-yodhana plotted to destroy his cousins by setting fire to their house, which he had caused to be made very combustible. All

the five brothers were for a time supposed to have perished in the fire, but they had received timely warning from Vidura, and they escaped to the forest, where they dressed and lived in disguise as Brāhmans upon alms.

While the Pāndavas were living in the forest they heard that Draupada, king of the Pāñchālas, had proclaimed a swayam-vara, at which his daughter Draupadī was to select her husband from among the princely and warlike suitors. They went there, still disguised as Brāhmans. Arjuna bent the mighty bow which had defied the strength of the Kauravas and all other competitors, and the Pāndavas were victorious over every opponent. They threw off their disguise, and Draupadī was won by Arjuna. The brothers then conducted Draupadī to their home. On their arrival they told their mother Kuntī that they had made a great acquisition, and she unwittingly directed them to share it among them. The mother's command could not be evaded, and Vyāsa confirmed her direction; so Draupadī became the wife in common of the five brothers, and it was arranged that she should dwell for two days in the house of each of the five brothers in succession. This marriage has been justified by a piece of special pleading, which contends that the five princes were all portions of one deity, and therefore only one distinct person, to whom a woman might lawfully be married.

This public appearance made known the existence of the Pāndavas. Their uncle Dhritā-rāshṭra recalled them to his court and divided his kingdom between his own sons and them. His sons received Hastinā-pura, and the chief city given to his nephews was Indra-prastha on the river Yamunā, close to the modern Delhi, where the name still survives. The close proximity of Hastinā-pura and Indra-prastha shows that the territory of Dhritā-rāshṭra must have been of very moderate extent. The reign of Yudhi-shhira was a pattern of justice and wisdom. Having conquered many countries, he announced his intention of performing the Rāja-sūya sacrifice, thus setting up a claim to universal dominion, or at least to be a king over kings. This excited still more the hatred and envy of the sons of Dhritā-rāshṭra, who induced their father to invite the Pāndavas to Hastinā-pura. The Kauravas had laid their plot, and insidiously prevailed upon Yudhi-shhira to gamble. His opponent was Sakuni, uncle of the Kaurava princes, a great gambler and a

cheat. Yudhi-shhira lost his all : his wealth, his palace, his kingdom, his brothers, himself, and, last of all, their wife. Draupadi was brought into the assembly as a slave, and when she rushed out she was dragged back again by her hair by Duh-sāsana, an insult for which Bhima vowed to drink his blood. Dur-yodhana also insulted her by seating her upon his thigh, and Bhīma vowed that he would smash that thigh. Both these vows he afterwards performed. Through the interference and commands of Dhrita-rāshṭra the possessions of Yudhi-shhira were restored to him. But he was once more tempted to play, upon the condition that if he lost he and his brothers should pass twelve years in the forest, and should remain incognito during the thirteenth year. He was again the loser, and retired with his brothers and wife into exile. In the thirteenth year they entered the service of the king of Virāṭa in disguise—Yudhi-shhira as a Brāhmaṇa skilful as a gamester ; Bhīma as a cook ; Arjuna as a eunuch and teacher of music and dancing ; Nakula as a horse-trainer ; and Saha-deva as a herdsman. Draupadi also took service as attendant and needlewoman of the queen, Su-deshnā. The five princes each assumed two names, one for use among themselves and one for public use. Yudhi-shhira was Jaya in private, Kanka in public ; Bhīma was Jayanta and Ballava ; Arjuna was Vijaya and Brihan-nala ; Nakula was Jaya-sena and Granthika ; Saha-deva was Jayad-bala and Arishta-nemi, a Vaisya. The beauty of Draupadi attracted Kichaka, brother of the queen, and the chief man in the kingdom. He endeavoured to seduce her, and Bhīma killed him. The relatives of Kichaka were about to burn Draupadi on his funeral pile, but Bhīma appeared as a wild Gandharva and rescued her. The brothers grew in favour, and rendered great assistance to the king in repelling the attacks of the king of Trigartha and the Kauravas. The time of exile being expired, the princes made themselves known, and Abhimanyu, son of Arjuna, received Uttara, the king's daughter, in marriage.

The Pāṇḍavas now determined to attempt the recovery of their kingdom. The king of Virāṭa became their firm ally, and preparations for the war began. Allies were sought on all sides. Krishna and Bala-rāma, being relatives of both parties, were reluctant to fight. Krishna conceded to Arjuna and Dur-yodhana the choice of himself unarmed or of a large army. Arjuna chose Krishna and Dur-yodhana joyfully accepted the army. Krishna

agreed to act as charioteer of his especial friend Arjuna. It was in this capacity that he is represented to have spoken the divine song Bhagavad-gītā, when the rival armies were drawn up for battle at Kuru-kshetra, a plain north of Delhi. Many battles follow. The army of Dur-yodhana is commanded in succession by his great-uncle Bhishma, Drona his military preceptor, Karna, king of Anga, and Salya, king of Madra and brother of Mādrī. Bhishma was wounded by Arjuna, but survived for a time. All the others fell in succession, and at length only three of the Kuru warriors—Kripa, Aswatthāman, and Krita-varma—were left alive with Dur-yodhana. Bhīma and Dur-yodhana fought in single combat with maces, and Dur-yodhana had his thigh broken and was mortally wounded. The three surviving Kauravas fell by night upon the camp of the Pāndavas and destroyed five children of the Pāndavas, and all the army except the five brothers themselves. These five boys were sons of Draupadī, one by each of the five brothers. Yudhi-shīhira's son was Prativindhya, Bhīma's was Sruta-soma, Arjuna's was Sruta-kīrtti, Nakula's was Satānīka, and Saha-deva's was Sruta-karman. Yudhi-shīhira and his brothers then went to Hastinā-pura, and after a reconciliation with Dhrita-rashītra, Yudhi-shīhira was crowned there. But he was greatly depressed and troubled at the loss of kindred and friends. Soon after he was seated on the throne, the Aswa-medha sacrifice was performed with great ceremony, and the Pāndavas lived in peace and prosperity.

The old blind king Dhrita-rāshītra could not forget or forgive the loss of his sons, and mourned especially for Dur-yodhana. Bitter reproaches and taunts passed between him and Bhīma; at length he, with his wife Gāndhārī, with Kuntī, mother of the Pāndavas, and with some of his ministers, retired to a hermitage in the woods, where, after two years' residence, they perished in a forest fire. Deep sorrow and remorse seized upon the Pāndavas, and after a while Yudhi-shīhira abdicated his throne and departed with his brothers to the Himālayas, in order to reach the heaven of Indra on Mount Meru. A dog followed them from Hastinā-pura. The story of this journey is full of grandeur and tenderness, and has been most effectively rendered into English by Professor Goldstücker. Sins and moral defects now prove fatal to the pilgrims. First fell Draupadī: "too great was her love for Arjuna." Next Saha-deva: "he esteemed none equal to himself." Then Nakula: "ever

was the thought in his heart, There is none equal in beauty to me." Arjuna's turn came next : "In one day I could destroy all my enemies." "Such was Arjuna's boast, and he falls, for he fulfilled it not." When Bhima fell he inquired the reason of his fall, and he was told, "When thou gazedst on thy foe, thou hast cursed him with thy breath ; therefore thou fallest to-day." Yudhi-shhira went on alone with the dog until he reached the gate of heaven. He was invited by Indra to enter, but he refused unless his brothers and Draupadi were also received. "Not even into thy heaven would I enter if they were not there." He is assured that they are already there, and is again told to enter "wearing his body of flesh." He again refuses unless, in the words of Pope, "admitted to that equal sky, his faithful dog shall bear him company." Indra expostulates in vain. "Never, come weal or come woe, will I abandon yon faithful dog." He is at length admitted, but to his dismay he finds there Dur-yodhana and his enemies, but not his brothers or Draupadi. He refuses to remain in heaven without them, and is conducted to the jaws of hell, where he beholds terrific sights and hears wailings of grief and anguish. He recoils, but well-known voices implore him to remain and assuage their sufferings. He triumphs in this crowning trial, and resolves to share the fate of his friends in hell rather than abide with their foes in heaven. Having endured this supreme test, the whole scene is shown to be the effect of *māyā* or illusion, and he and his brothers and friends dwell with Indra in full content of heart for ever.

Such is the leading story of the Mahā-bhārata, which no doubt had a basis of fact in the old Hindu traditions. Different poets of different ages have added to it and embellished it by the powers of their imagination. Great additions have been made in later times. The Bhagavad-gītā and the episode of Nala, with some others, are the productions of later writers ; the Hari-vansa, which affects to be a part of the Mahā-bhārata, is of still later date, and besides these, it cannot be doubted that numerous interpolations, from single verses to long passages, have been made to uphold and further the religious opinions of sects and individuals. To use the words of Max Müller, "The epic character of the story has throughout been changed and almost obliterated by the didactic tendencies of the latest editors, who were clearly Brāhmans brought up in the strict school of the laws of Manu."

The date of the Mahā-bhārata is very uncertain, and is at best

a matter of conjecture and deduction. As a compiled work it is generally considered to be about a century later in date than the Rāmāyana, though there can be no doubt that the general thread of the story, and the incidents directly connected with it, belong to a period of time anterior to the story and scenes of that epic. The fact that the scene of the Mahā-bhārata is in Upper India, while that of the Rāmāyana is in the Dakhin and Ceylon, is of itself sufficient to raise a strong presumption in favour of the superior antiquity of the former. Weber shows that the Mahā-bhārata was known to Dion Chrysostom in the second half of the first century A.D.; and as Megasthenes, who was in India about 315 B.C., says nothing about the epic, Weber's hypothesis is that the date of the Mahā-bhārata is between the two. Professor Williams believes that "the earliest or pre-brahmanical composition of both epics took place at a period not later than the fifth century B.C.," but that "the first orderly completion of the two poems in their Brahmanised form may have taken place in the case of the Rāmāyana about the beginning of the third century B.C., and in the case of the Mahā-bhārata still later." Lassen thinks that three distinct arrangements of the Mahā-bhārata are distinctly traceable. The varied contents of the Mahā-bhārata and their disjointed arrangement afford some warrant for these opinions, and although the Rāmāyana is a compact, continuous, and complete poem, the professed work of one author, there are several recensions extant which differ considerably from each other. Taking a wide interval, but none too wide for a matter of such great uncertainty, the two poems may be considered as having assumed a complete form at some period in the six centuries preceding the Christian era, and that the Rāmāyana had the priority. The complete text of the Mahā-bhārata has been twice printed in India, and a complete translation in French by Fauche has been interrupted by his death. But M. Fauche's translations are not in much repute. This particular one, says Weber, "can only pass for a translation in a very qualified sense." Many episodes and portions of the poem have been printed and translated. The following is a short epitome of the eighteen books of the Mahā-bhārata:—

1. *Ādi-parva*, 'Introductory book.' Describes the genealogy of the two families, the birth and nurture of Dhrita-rāshtra and Pāndu, their marriages, the births of the hundred sons of the former and the five of the latter, the enmity and rivalry between

the young princes of the two branches, and the winning of Draupadī at the swayam-vara.

2. *Sabhā-parva*, 'Assembly book.' The assembly of the princes at Hastinā-pura when Yudhi-shthira lost his kingdom and the Pāndavas had to retire into exile.

3. *Vana-parva*, 'Forest chapter.' The life of the Pāndavas in the Kāmyaka forest. This book is one of the longest and contains many episodes: among them the story of Nala, and an outline of the story of the Rāmāyana.

4. *Virāta-parva*, 'Virāta chapter.' Adventures of the Pāndavas in the thirteenth year of their exile, while they were in the service of King Virāta.

5. *Udyoga-parva*, 'Effort book.' The preparations of both sides for war.

6. *Bhishma-parva*, 'Book of Bhishma.' The battles fought while Bhishma commanded the Kaurava army.

7. *Drona-parva*, 'The Book of Drona.' Drona's command of the Kaurava army.

8. *Karna-parva*, 'Book of Karna.' Karna's command and his death at the hands of Arjuna.

9. *Salya-parva*, 'Book of Salya.' Salya's command, in which Dur-yodhana is mortally wounded and only three Kauravas are left alive.

10. *Sauptika-parva*, 'Nocturnal book.' The night attack of the three surviving Kauravas on the Pāndava camp.

11. *Śrī-parva*, 'Book of the women.' The lamentations of Queen Gāndhārī and the women over the slain.

12. *Sānti-parva*, 'Book of consolation.' A long and diffuse didactic discourse by Bhishma on the morals and duties of kings, intended to assuage the grief of Yudhi-shthira.

13. *Anusāsana-parva*, 'Book of precepts.' A continuation of Bhishma's discourses and his death.

14. *Aswa-medhika-parva*, 'Book of the Aswa-medha.' Yudhi-shthira's performance of the horse sacrifice.

15. *Āśrama-parva*, 'Book of the hermitage.' The retirement of Dhrita-rashīra, Gāndhārī, and Kuntī to a hermitage in the woods, and their death in a forest fire.

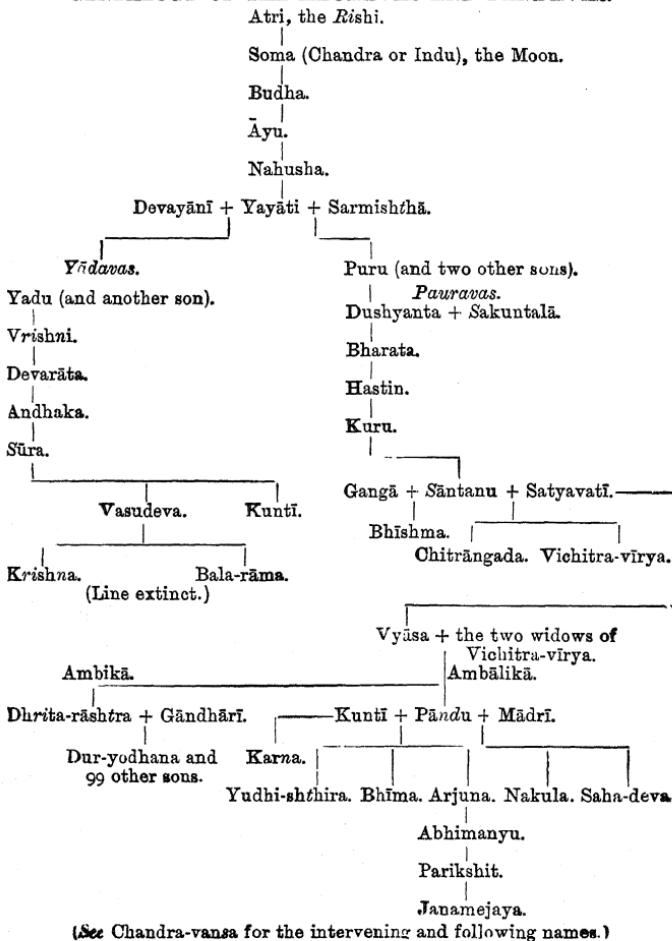
16. *Mausala-parva*, 'Book of the clubs.' The death of Krishna and Bala-rāma, the submersion of Dwārakā by the sea, and the mutual destruction of the Yādavas in a fight with clubs (*musala*) of miraculous origin.

17. *Mahā-prasthānika-parva*, 'Book of the great journey.' Yudhi-shthira's abdication of the throne, and his departure with his brothers towards the Himālayas on their way to Indra's heaven on Mount Meru.

18. *Swargārohana-parva*, 'Book of the ascent to heaven.' Entrance into heaven of Yudhi-shthira and his brothers, and of their wife Draupadi.

The *Hari-vansa* (q.v.), detailing the genealogy, birth, and life of Krishna at great length, is a supplement of much later date.

GENEALOGY OF THE KAURAVAS AND PANDAVAS.



MAHĀ-BHĀSHIYA. A commentary by Patanjali on the Grammar of Pānini, in answer to the criticisms of Kātyāyana. A fine photo-lithographed edition has been produced, under the superintendence of Professor Goldstücker, at the expense of the Indian Government. The work has received a long notice in Weber's *Indische Studien*, vol. xiii., and has been the subject of much discussion in the *Indian Antiquary*. Other editions have appeared in India.

MAHĀ-BHOJA. *See* Bhoja.

MAHĀ-DEVA. 'The great god.' A name of Siva. One of the Rudras.

MAHĀ-DEVĪ. 'The great goddess.' A name of Devī, the wife of Siva. *See* Devī.

MAHĀ-KĀLA. 'Great Time.' 1. A name of Siva in his destructive character. (*See* Siva.) 2. One of the twelve great Lingas. (*See* Linga.) 3. In the caves of Elephanta this form of Siva is represented with eight arms. In one hand he holds a human figure; in another, a sword or sacrificial axe; in a third, a basin of blood; in a fourth, the sacrificial bell; with two he is drawing behind him the veil which extinguishes the sun; and two are broken off. 4. Chief of the Ganas or attendants on Siva.

MAHĀ-KĀVYAS. 'Great poems.' Six are classified under this title:—(1.) Raghu-vansa; (2) Kumāra-sambhava; (3.) Megha-dūta; (4) Kiratārjunīya; (5.) Sisupāla-badha; (6.) Naishadha-charitra.

MAHĀ-MĀYĀ. *See* Māyā.

MAHĀ-NĀTAKA. 'The great drama.' The Hanumān-nātaka (q.v.).

MAHĀ-PADMA NANDA. The last of the Nanda dynasty. *See* Chandra-gupta.

MAHĀ-PRALAYA. A total dissolution of the universe at the end of a kalpa, when the seven lokas and their inhabitants, men, saints, gods, and Brahmā himself, are annihilated. Called also Jahānaka, Kshiti, and Sanhāra.

MAHĀ-PURĀNAS. 'The great Purānas.' The Vishnu and the Bhāgavata, the two great Purānas of the Vaishnavas.

MAHĀ-PURUSHA. 'The great or supreme male;' the supreme spirit. A name of Vishnu.

MAHĀRĀJIKAS. A Gana or class of inferior deities, 236 or 220 in number.

MAHAR. *See* Vyāhṛiti.

MAHĀ-RĀSHTRA. The land of the Mahrattas.

MAHAR-LOKA. *See* Loka.

MAHARSHIS (Mahā-rishis). 'Great Rishis.' The great Rishis or Prajāpatis. *See* Rishi.

MAHĀ-SENA. 'The great captain.' A name of Kārtikeya, god of war.

MAHAT. The great intellect produced at the creation. *See* Vishnu Purāna, i. 29.

MĀHĀTMYA. 'Magnanimity.' A legend of a shrine or other holy place.

MAHĀ-VĪRA CHARITA. 'The exploits of the great hero (Rāma).' A drama by Bhava-bhūti, translated into English by Pickford. There are several editions of the text. "The situations and sentiments of this drama are of a stirring and martial description, and the language is adapted with singular felicity to the subject from which it springs."—Wilson.

MAHĀ-YOGĪ. 'The great ascetic.' A name of Siva.

MAHĀ-YUGA. A great Yuga or age, consisting of 4,320,000 years. *See* Yuga.

MAHENDRA. A name of Indra. One of the seven mountain ranges of India; the hills which run from Gondwāna to Orissa and the Northern Circars. *See* Kula-parvatas.

MAHESWARA. A name of Siva.

MĀHIESWARA PURĀNA. *See* Purāna.

MAHISHA, MAHISHĀSURA. 1. The great Asura or demon killed by Skanda in the Mahā-bhārata. (*See* Krauncha.) 2. Also a demon killed by Chandā or Durgā.

MAHISHMATI, MĀHISHMATI. The capital of Kārtavīrya, king of the Tālajanghas, who had a thousand arms. It has been identified by Colonel Tod with the village of Chuli Maheswar, which, according to him, is still called "the village of the thousand-armed."

MAHODAYA. A name of the city of Kanauj.

MAHORAGA (Mahā + uraga). 'Great serpent.' The serpent Sesha, or any other great serpent.

MAINĀKA. A mountain stated in the Mahā-bhārata to be north of Kailāsa; so called as being the son of Himavat and Menakā. When, as the poets sing, Indra clipped the wings of the mountains, this is said to have been the only one which escaped.

This mountain, according to some, stands in Central India, and, according to others, near the extremity of the Peninsula.

MAITREYA. A *Rishi*, son of Kusarava, and disciple of Parāsara. He is one of the interlocutors in the *Vishnu* and *Bhāgavata Purānas*.

MAITREYI. Wife of the *Rishi* Yājnawalkya, who was indoctrinated by her husband in the mysteries of religion and philosophy.

MAITRI, MAITRĀYANI. An *Upanishad* of the Black *Yajur-veda*. It has been edited and translated by Professor Cowell for the *Bibliotheca Indica*.

MĀKANDĪ. A city on the Ganges, the capital of Southern Panchāla.

MAKARA. A huge sea animal, which has been taken to be the crocodile, the shark, the dolphin, &c., but is probably a fabulous animal. It represents the sign Capricornus in the Hindu zodiac, and is depicted with the head and forelegs of an antelope and the body and tail of a fish. It is the vehicle of Varuna, the god of the ocean, and its figure is borne on the banner of Kāma-deva, god of love. It is also called Kantaka, Asita-danshtra, 'black teeth,' and Jala-rūpa, 'water form.'

MĀKĀRAS. The five *m's*. *See* Tantra.

MAKHAVAT. A name of Indra.

MĀLATĪ-MĀDHAVA (Mālatī and Mādhava). A drama by Bhava-bhūti, translated by Wilson. "This drama," says the translator, "offers nothing to offend the most fastidious delicacy, and may be compared in this respect advantageously with many of the dramas of modern Europe which treat of the passion (of love) that constitutes its subject."

MĀLAVA. The country of Mālwa.

MĀLAVIKĀGNIMITRA (Mālavika and Agnimitra). A drama ascribed to Kāli-dāsa, and although inferior to his other productions, it is probably his work. The text, with a translation, has been published by Tullberg. There is a German translation by Weber, an English one by Tawney, and a French one by Foucaux. The text has been printed at Bombay and Calcutta.

MALAYA. The country of Malabar proper; the mountains bordering Malabar. *See* Kula-parvatas.

MALINA-MUKHA. 'Black faced.' Rākshasas and other demons, represented as having black faces.

MĀLINI. 'Surrounded with a garland (*māla*)' of Champa trees. A name of the city of Champā.

MALLIKĀRJUNA. A name of Siva. One of the twelve great Lingas. *See* Linga.

MALLINĀTHA. A poet, and author of commentaries of great repute on several of the great poems, as the *Raghu-vansa*, *Megha-dūta*, *Sisupāla-badha*, &c.

MĀNASA. 'The intellectual.' A name of the supreme being. Thus defined in the *Mahā-bhārata*: "The primeval god, without beginning or dissolution, indivisible, undecaying, and immortal, who is known and called by great *Rishis* Mānasa."

MĀNASA, MĀNASA-SAROVARA. The lake Mānasa in the *Himālayas*. In the *Vāyu Purāna* it is stated that when the ocean fell from heaven upon Mount Meru, it ran four times round the mountain, then it divided into four rivers which ran down the mountain and formed four great lakes, Arunoda on the east, Sitoda on the west, Mahā-bhadra on the north, and Mānasa on the south. According to the mythological account, the river Ganges flows out of it, but in reality no river issues from this lake, though the river Satlej flows from another and larger lake called Rāvana-hrāda, which lies close to the west of Mānasa.

MANASĀ, MANASĀ-DEVĪ. Sister of the serpent king Sesha, and wife of the sage Jarat-kāru. She is also called Jagad-gaurī, Nityā (eternal), and Padmāvatī. She had special power in counteracting the venom of serpents, and was hence called Visha-harā.

MĀNASĀ-PUTRAS. 'Mind (born) sons.' The seven or ten mind-born sons of Brahmā. *See* Prajāpati.

MANAS-TĀLA. The lion on which Devī rides.

MĀNAVA DHARMA-SĀSTRA. The code of Manu. *See* Manu Sanhitā.

MĀNAVA KALPA-SŪTRA. Manu's work on Vaidik rites. Part of it has been published in facsimile by Goldstücker.

MĀNAVA PURĀNA. *See* Purāna.

MĀNAVĪ. The wife of Manu. Also called Manāyī.

MANDA-KARNI. A sage who dwelt in the *Dandaka* forest, and is said in the *Rāmāyana* to have formed a lake which was known by his name. His austerities alarmed the gods, and Indra sent five Apsarases to beguile him from his penance of "standing in a pool and feeding on nothing but air for 10,000

years." They succeeded, and became his wives, and inhabited a house concealed in the lake, which, from them, was called Panchapsaras.

MANDĀKINĪ. The heavenly Ganges. The Ganges. An arm of the Ganges which flows through Kedāra-nātha. A river near the mountain Chitra-kūta (q.v.) in Bundelkhand. It was near the abode of Rāma and Sītā, and is mentioned both in the Rāmāyana and Mahā-bhārata. It would seem to be the modern Pisuni.

MANDALA. 'A circle, orb.' A circuit or territorial division, as Chola-mandala, *i.e.*, Coromandel. According to one arrangement, the Sanhitā of the *Rig-veda* is divided into ten Mandalas.

MANDALA-NRITYA. A circular dance. The dance of the Gopis round Krishna and Rādhā.

MANDA-PĀLA. A childless saint, who, according to the Mahā-bhārata, after long perseverance in devotion and asceticism, died and went to the abode of Yama. His desires being still unsatisfied, he inquired the cause, and was told that all his devotions had failed because he had no son, no *putra* (*put*, 'hell,' *tra*, 'drawer'), to save him from hell. He then assumed the form of a species of bird called Sārngikā, and by a female of that species, who was called Jaritā, he had four sons.

MANDARA. The great mountain which the gods used for the churning of the ocean. It is supposed to be the mountain so named in Bhāgalpur, which is held sacred. See Kūrma-avatāra, under Avatāra.

MĀNDAVĪ. Daughter of Kusa-dhwaja, cousin of Sītā, and wife of Rāma's brother Bharata.

MANDEHAS. A class of terrific Rākshasas, who were hostile to the sun and endeavoured to devour him.

MĀNDHĀTRI. A king, son of Yuvanāswa, of the race of Ikshwāku, and author of a hymn in the *Rig-veda*. The Hari-vansha and some of the Purānas make Māndhātri to have been born in a natural way from his mother Gaurī, but the Vishnu and Bhāgavata Purānas tell an extraordinary story about his birth, which is probably based upon a forced derivation of his name. Yuvanāswa had no son, which grieved him much. Some holy sages near whom he lived instituted a religious rite to procure progeny for him. One night they placed a consecrated vessel of water upon an altar as part of their ceremony,

and the water became endowed with prolific energy. Yuvanāswa woke up in the night thirsty, and finding the water, he drank it. So he conceived, and in due time a child came forth from his right side. The sages then asked who would suckle the child, whereupon Indra appeared, gave his finger for the child to suck, and said, "He shall suck me," *mām ayam dhās-yati*. These words were contracted, and the boy was named Māndhātri. When he grew up he had three sons and fifty daughters. An old sage named Saubhari came to Māndhātri and asked that one might be given him to wife. Unwilling to give one to so old and emaciated a man, but yet afraid to refuse, the king temporised, but at length yielded to the sage's request that the matter might be left to the choice of the girls. Saubhari then assumed a handsome form, and there was such a contention for him that he had to marry the whole fifty, and he provided for them a row of crystal palaces in a most beautiful garden.

MANDODARĪ Rāvana's favourite wife and the mother of Indra-jit.

MĀNDUKEYA. A teacher of the *Rig-veda*, who derived his knowledge from his father, Indra-pramati.

MĀNDUKYĀ. Name of an Upanishad translated by Dr. Roer in the *Bibliotheca Indica*.

MANGALA. The planet Mars, identified with Kārtikeya, the god of war. He was son of Siva and the Earth, and as son of the Earth is called Angāraka, Bhauma, Bhūmi-putra, Mahisuta. He is also called Siva-gharma-ja, 'born of the sweat of Siva'; Gaganolmuka, 'the torch of the sky'; Lohita, 'the red'; Navārchi, 'the nine-rayed'; Chara, 'the spy'; Rināntaka, 'ender of debts, patron of debtors.' *See* Kārtikeya.

MANI-BHADRA. The chief of the Yakshas and guardian of travellers.

MANIMAT. A Rākshasa slain by Bhīma.

MANI-PURA. A city on the sea-coast of Kalinga, where Babhru-vāhana, the son of Arjuna, dwelt. Wheeler identifies it with the modern Munnipur or Munepore, east of Bengal; but this is very questionable.

MANMATHA. A name of Kāma, god of love.

MANTHARĀ. An ugly deformed slave, nurse of Queen Kaikeyī, who stirred up her mistress's jealousy against Rāma

chandra, and led her to persuade King Dasa-rathā to banish Rāma from court. Satru-ghna beat her and threatened to kill her, but she was saved by his brother Bharata.

MANTRA. That portion of the Veda which consists of hymns, as distinct from the Brāhmaṇas. *See* Veda.

MANU. (From the root *man*, to think.) 'The man.' This name belongs to fourteen mythological progenitors of mankind and rulers of the earth, each of whom holds sway for the period called a Manwantara (*manu-antara*), the age of a Manu, *i.e.*, a period of no less than 4,320,000 years. The first of these Manus was *Swāyam-bhuva*, who sprang from *Swayam-bhū*, the self-existent. The self-existent, as identified with *Brahmā* the creator, divided himself into two persons, male and female. From this pair was produced the male *Virāj*, and from him sprang the Manu *Swāyam-bhuva*. As the acting creator, this Manu produced the ten *Prajāpatis* or progenitors of mankind, called also *Maharshis* (*mahā-rishis*). According to another account, this Manu sprang from the incestuous intercourse of *Brahmā* with his daughter and wife, *Sata-rūpā*. *Brahmā* created himself Manu, "born of and identical with his original self, and the female portion of himself he constituted *Sata-rūpā*," whom Manu took to wife. The law-book commonly known as Manu is ascribed to this Manu, and so also is a *Sūtra* work on ritual bearing the same name. The Manu of the present age is the seventh, named *Vaivaswata*, 'sun-born,' who was the son of *Vivaswat*, the sun, and he is a *Kshatriya* by race. He is also called *Satya-vrata*. There are various legends about his having been saved from a great flood by *Vishnu* or *Brahmā*. The names of the fourteen Manus are—(1.) *Swāyam-bhuva*, (2.) *Swārochisha*, (3.) *Auttami*, (4.) *Tāmasa*, (5.) *Raivata*, (6.) *Chākshusha*, (7.) *Vaivaswata* or *Satya-vrata*, (8.) *Sāvarna*, (9.) *Daksha-sāvarna*, (10.) *Brahma-sāvarna*, (11.) *Dharma-sāvarna*, (12.) *Sāvarna* or *Rudra-sāvarna*, (13.) *Rauchya*, (14.) *Bhautya*.

The sons of Manu *Vaivaswata* were—Ikshwāku, *Nabhaga* or *Nriga*, *Dhrishta*, *Saryāti*, *Narishyanta*, *Prānsu*, *Nābhāganedishta* or *Nābhānedishta*, *Karūsha*, and *Prishadhra*. But there is some variety in the names.

With the seventh Manu, *Vaivaswata*, is connected the very curious and interesting legend of the deluge. The first account of this is found in the *Satapatha Brāhmaṇa*, of which the fol-

lowing is a summary:—One morning, in the water which was brought to Manu for washing his hands, he caught a fish which spake, and said, “Take care of me and I will preserve thee.” Manu asked, “From what wilt thou preserve me?” The fish answered, “A flood will carry away all living beings; I will save thee from that.” The fish desired Manu to keep him alive in an earthen vessel, to remove him to a dyke as he grew larger, and eventually to the ocean, “so that he might be beyond the risk of destruction.” The fish grew rapidly, and again addressed Manu, saying, “After so many years the deluge will take place; then construct a ship and pay me homage, and when the waters rise, go into the ship and I will rescue thee.” Manu did as he was desired, he built the ship, conveyed the fish to the ocean, and did him homage. The flood rose, and Manu fastened the cable of the ship to the fish’s horn. Thus he passed over the northern mountain (the *Himālaya*, as the commentator explains). The fish then desired Manu to fasten the ship to a tree, and to go down with the subsiding waters. He did so, and found that the flood had swept away all living creatures. He alone was left. Desirous of offspring, he offered sacrifice and engaged in devotion. A woman was produced, who came to Manu and declared herself his daughter. “With her he lived, worshipping and toiling in arduous religious rites, desirous of offspring. With her he begat the offspring which is the offspring of Manu.”

The story, as told in the *Mahā-bhārata*, represents Manu as engaged in devotion by the side of a river, and the fish craving his protection from the bigger fish. Manu placed the fish in a glass vase, but it grew larger and larger till the ocean alone could contain it. Then it warned Manu of the coming flood, and directed him to build a ship and to embark with the seven *Rishis*. He did so, and fastened his ship to the horn of the fish. Then, according to the rendering of Professor Williams—

“Along the ocean in that stately ship was borne the lord of men,
and through
Its dancing, tumbling billows and its roaring waters; and the
bark,
Tossed to and fro by violent winds, reeled on the surface of the
deep,
Staggering and trembling like a drunken woman: land was seen
no more,

Nor far horizon, nor the space between ; for everywhere around
Spread the wild waste of waters, reeking atmosphere, and bound-
less sky.

And now, when all the world was deluged, nought appeared above
the waves

But Manu and the seven sages, and the fish that drew the bark.
Unwearied thus for years on years that fish pulled on the ship
across

The heaped-up waters, till at length it bore the vessel to the peak
Of Himavān ; then, softly smiling, thus the fish addressed the
sage :

‘ Haste now to bind thy ship to this high crag. Know me, the lord
of all,

The great creator Brahmā, mightier than all might, omnipotent.
By me, in fish-like shape, have you been saved in dire emergency.
From Manu all creation, gods, Asuras, men, must be produced ;
By him the world must be created, that which moves and moveth
not.’”

The commentators on this legend of the Mahā-bhārata give a metaphysical turn to the legend, and endeavour to illustrate it by philosophical and allegorical interpretations. The same story is reproduced with variations in the Matsya, Bhāgavata, and Agni Purāṇas, and Muir has given translations of the passages in vol. i. of his *Sanskrit Texts*.

In the Rāmāyana mention is made of a female Manu, and it appears that the word is sometimes used for “ the wife of Manu.”

MANU-SANHITĀ. The well-known law-book, the Code of Manu, or Institutes of Manu. It is attributed to the first Manu, Swāyam-bhuva, who existed nearly thirty millions of years ago, but it bears the marks of being the production of more than one mind. This is the first and chief of the works classified as Smṛiti, and is a collection or digest of current laws and creeds rather than a planned systematic code. It is the foundation of Hindu law, and is held in the highest reverence. The work belongs to a period later than that of the Vedas, when the Brāhmans had obtained the ascendancy, but its deities are those of the Vedic rather than the Epic or Purāṇic age. It is apparently anterior to the philosophical schools. The fifth century B.C. is supposed to be about the time when it was composed, but the rules and precepts it contains had probably existed as

traditions long before. It is commonly called the Code of Manu, and was current among the Mānavas, a class or school of Brāhmins who were followers of the Black Yajur-veda; but it deals with many subjects besides law, and is a most important record of old Hindu society. It is said to have consisted originally of 100,000 verses, arranged in twenty-four chapters; that Nārada shortened the work to 12,000 verses; and that Sumati made a second abridgment, reducing it to 4000, but only 2685 are extant. It is evident that there was more than one redaction of the laws of the Mānavas, for a Brihan or Vrihan Manu, 'great Manu,' and Vriddha Manu, 'old Manu,' are often referred to. Sir W. Jones's translation, edited by Haughton, is excellent, and is the basis of all others in French, German, &c. The text has often been printed.

MANWANTARA (Manu-antara). The life or period of a Manu, 4,320,000 years.

MĀRICHĀ. A Rākshasa, son of Tārakā. According to the Rāmāyana he interfered with a sacrifice which was being performed by Viswāmitra, but was encountered by Rāma, who discharged a weapon at him, which drove him one hundred yojanas out to sea. He was afterwards the minister of Rāvana, and accompanied him to the hermitage where Rāma and Sītā were dwelling. There, to inveigle Rāma, he assumed the shape of a golden deer, which Rāma pursued and killed. On receiving his death-wound he resumed a Rākshasa form and spake, and Rāma discovered whom he had killed. In the meanwhile Rāvana had carried off Sītā.

MĀRICHLI Chief of the Maruts. Name of one of the Prajāpati. (See Prajāpati.) He is sometimes represented as springing direct from Brahmā. He was father of Kasyapa, and one of the seven great Rishis. See Rishi.

MĀRISHĀ. Daughter of the sage Kandu, and wife of the Prachetasas, but from the mode of her birth she is called "the nursling of the trees, and daughter of the wind and the moon." She was mother of Daksha. Her mother was a celestial nymph named Pramlochā, who beguiled the sage Kandu from his devotions and lived with him for a long time. When the sage awoke from his voluptuous delusion, he drove her from his presence. "She, passing through the air, wiped the perspiration from her with the leaves of the trees," and "the child she had conceived by the Rishi came forth from the pores of her skin

in drops of perspiration. The trees received the living dews, and the winds collected them into one mass. Soma matured this by his rays, and gradually it increased in size till the exhalations that had rested on the tree-tops became the lovely girl named Mārīshā”—*Vishnu Purāna*. According to the same authority Mārīshā had been in a former birth the childless widow of a king. Her devotion to Vishnu gained his favour, and he desired her to ask a boon. She bewailed her childless state, and prayed that in succeeding births she might have “honourable husbands and a son equal to a patriarch.” She received the promise that she should be of marvellous birth, should be very beautiful, and should have ten husbands of mighty prowess, and a son whose posterity should fill the universe. This legend is no doubt an addition of later date, invented to account for the marvellous origin of Mārīshā.

MĀRKANDEYA. A sage, the son of Mrikanda, and reputed author of the Mārkandeya Purāna. He was remarkable for his austerities and great age, and is called Dirghāyus, ‘the long-lived.’

MĀRKANDEYA PURĀNA. “That Purāna in which, commencing with the story of the birds that were acquainted with right and wrong, everything is narrated fully by Mārkandeya as it was explained by holy sages in reply to the question of the Muni, is called the Mārkandeya, containing 9000 verses.” This Purāna is narrated in the first place by Mārkandeya, and in the second by certain fabulous birds profoundly versed in the Vedas, who relate their knowledge in answer to the questions of the sage Jaimini. “It has a character different from all the other Purānas. It has nothing of a sectarian spirit, little of a religious tone; rarely inserting prayers and invocations to any deity, and such as are inserted are brief and moderate. It deals little in precepts, ceremonial or moral. Its leading feature is narrative, and it presents an uninterrupted succession of legends, most of which, when ancient, are embellished with new circumstances, and, when new, partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive, being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original;

and the whole has been narrated in the compiler's own manner, a manner superior to that of the Purāṇas in general, with exception of the Bhāgavata." The popular Durgā Māhātmya or Chandipātha is an episode of this Purāṇa. In the absence of any guide to a positive conclusion as to the date, it may conjecturally be placed in the ninth or tenth century. Professor Banerjea places it in the eighth century. This Purāṇa has been published in the *Bibliotheca Indica*, and translated by the Rev. Professor K. M. Banerjea.

MĀRTTĀNDA. In the Vedas the sun or sun god.

MARTYA-MUKHA. 'Human-faced.' Any being in which the figures of a man and animal are combined.

MARUTS. The storm gods, who hold a very prominent place in the Vedas, and are represented as friends and allies of Indra. Various origins are assigned to them. They are sons of Rudra, sons and brothers of Indra, sons of the ocean, sons of heaven, sons of earth. They are armed with lightnings and thunderbolts, and "ride on the whirlwind and direct the storm." The number of them is said in one place to be thrice sixty, and in another only twenty-seven. In the Rāmāyaṇa they are represented to have their origin in an unborn son of Diti, whom Indra dashed into forty-nine pieces with his thunderbolt, and in compassion converted into Maruts. This is also the story told in the Purāṇas, and they are said to have obtained their name from the words *mā rodh*, 'weep not,' which Indra addressed to them. A scholiast on the Veda says, that after their birth from Diti, as above told, Siva and Pārvatī beheld them in great affliction, and the latter asked Siva to transform the lumps of flesh into boys; he accordingly made them boys of like form, like age, and similarly accoutred, and gave them to Pārvatī as her sons, whence they are called the sons of Rudra. Other legends are, that Pārvatī, hearing the lamentations of Diti, entreated Siva to give forms to the shapeless births, telling them not to weep (*mā rodh*); and another, that he actually begot them in the form of a bull on Prithivī, the earth, as a cow. (See Diti.) All these legends have manifestly been invented to explain those passages of the Vedas which make the Maruts the sons of Rudra. The world of the Maruts, called Māruta, is the appointed heaven of Vaisyas. 2. The god of the wind, and regent of the north-west quarter.

MARUTTA. 1. A descendant of Manu Vaivaswata. He was a Chakravartī, or universal monarch, and performed a celebrated sacrifice. "Never," says the Vishnu Purāna, "was beheld on earth a sacrifice equal to the sacrifice of Marutta. All the implements and utensils were made of gold. Indra was intoxicated with the libations of soma juice, and the Brāhmans were enraptured with the magnificent donations they received. The winds of heaven encompassed the rite as guards, and the assembled gods attended to behold it." According to the Vāyu Purāna, Marutta was taken to heaven with his kindred and friends by Samvarta, the officiating priest at this sacrifice. But the Markandeya Purāna says he was killed after he had laid down his crown and retired to the woods. 2. A king of the Solar race, who was killed by Vapushmat, and fearfully avenged by his son Dama (q.v.).

MĀTALL. Charioteer of Indra.

MATANGA. 'An elephant.' A man who was brought up as a Brāhman but was the son of a Chandāla. His story, as told in the Mahā-bhārata, relates that he was mercilessly goading an ass's foal which he was driving. The mother ass, seeing this, tells her foal that she could expect no better, for her driver was no Brāhman but a Chandāla. Matanga, addressing the ass as "most intelligent," begged to know how this was, and was informed that his mother when intoxicated had received the embraces of a low-born barber, and that he, the offspring, was a Chandāla and no Brāhman. In order to obtain elevation to the position of a Brāhman, he went through such a course of austerities as alarmed the gods. Indra refused to admit him. He persevered again for a hundred years, but still Indra persistently refused such an impossible request, and advised him to seek some other boon. Nothing daunted, he went on a thousand years longer, with the same result. Though dejected he did not despair, but proceeded to balance himself on his great toe. He continued to do this for a hundred years, when he was reduced to mere skin and bone, and was on the point of falling. Indra went to support him, but inexorably refused his request, and, when further importuned, "gave him the power of moving about like a bird, and changing his shape at will, and of being honoured and renowned." In the Rāmāyana, Rāma and Sītā visited the hermitage of Matanga near Rishya-mūka mountain

MĀTARI-SWAN. An aerial being who is represented in the *Rig-veda* as bringing down or producing Agni (fire) for the *Bhrigus*. By some supposed to be the wind.

MATHURĀ. An ancient and celebrated city on the right bank of the Yamunā, surviving in the modern Muttra. It was the birthplace of Krishna and one of the seven sacred cities. The *Vishnu Purāna* states that it was originally called Madhu or Madhu-vana, from the demon Madhu, who reigned there, but that when Lavana, his son and successor, was killed by Satrugna, the conqueror set up his own rule there and built a city which he called Madhurā or Mathurā.

MĀTRIS. ‘Mothers’ The divine mothers. These appear to have been originally the female energies of the great gods, as Brahmani of Brahma, Maheswari of Siva, Vaishnavi of Vishnu, Indrani or Aindri of Indra, &c. The number of them was seven or eight or sixteen, but in the later mythology they have increased out of number. They are connected with the Tantra worship, and are represented as worshipping Siva and attending upon his son Kārtikeya.

MATSYA. ‘A fish:’ 1. The Fish Incarnation. (*See* *Avatāra*.) 2. Name of a country. Wilson says, “Dinajpoor, Rungpoor, and Cooch Behar,” but there was more than one country of this name, and one would appear to have been situated in Northern India. Manu places Matsya in Brahmarshi. According to the *Mahā-bhārata*, King Virāta’s capital was called Matsya, his people also were called Matsyas, and he himself was styled Matsya. General Cunningham finds it in the neighbourhood of Jaypur, and says that the town of Virāt or Bairāt, 105 miles south of Delhi, was its capital.

MATSYA PURĀNA. This *Purāna* is so called from its contents having been narrated to Manu by Vishnu in the form of a fish (*matsya*). It consists of between 14,000 and 15,000 stanzas. This work “is a miscellaneous compilation, but includes in its contents the elements of a genuine *Purāna*. At the same time, it is of too mixed a character to be considered as a genuine work of the *Paurānik* class. Many of its chapters are the same as parts of the *Vishnu* and *Padma Purānas*. It has also drawn largely from the *Mahā-bhārata*. “Although a *Saiva* work, it is not exclusively so, and it has no such sectarian absurdities as the *Kurma* and *Linga*.”

MAUNEYAS. A class of Gandharvas, sons of Kasyapa, who dwelt beneath the earth, and were sixty millions in number. They overpowered the Nāgas, and compelled them to flee to Vishnu for assistance, and he sent Purukutsa against them, who destroyed them.

MAURYA. The dynasty founded by Chandra-gupta at Pāli-putra (Patna) in Magadha. According to the Vishnu Purāna, the Maurya kings were ten in number and reigned 137 years. Their names were—(1.) Chandra-gupta, (2.) Bindu-sāra, (3.) Asoka-vardhana, (4.) Su-yasas, (5.) Dasa-ratha, (6.) Sangata, (7.) Sāli-sūka, (8.) Soma-sarman, (9.) Sasa-dharman, (10.) Brihad-ratha. The names vary in other Purānas. See Chandra-gupta.

MAYA. A Daitya who was the architect and artificer of the Asuras, as Viswa-karma was the artificer of the Suras or gods. He was son of Viprachitti and father of Vajra-kāmā and Mandodarī, wife of Rāvana. He dwelt in the Deva-giri mountains not very far from Delhi, and his chief works were in the neighbourhood of that city, where he worked for men as well as Daityas. The Mahā-bhārata speaks of a palace he built for the Pāndavas. In the Hari-vansa he appears frequently both as victor and vanquished in contests with the gods.

MĀYĀ. 'Illusion, deception.' 1. Illusion personified as a female form of celestial origin, created for the purpose of beguiling some individual. Sometimes identified with Durgā as the source of spells, or as a personification of the unreality of worldly things. In this character she is called Māyā-devī or Mahā-māyā. 2. A name of Gayā, one of the seven sacred cities.

MĀYĀ-DEVĪ, MĀYĀ-VATĪ. Wife of the demon Sambara. She brought up Pradyumna, the son of Krishna, and subsequently married him. Pradyumna is represented as being a revived embodiment of Kāma, the god of love; and in accordance with this legend Māyā-vati is identified with his wife Rati, the Hindu Venus. See Māyā.

MĀYU. 'Bleater, bollower.' The Kinnaras are called Māyus.

MEDHĀTITHI. Name of a Kānwa who was a Vedic Rishi. There is a legend in one of the Upanishads that he was carried up to heaven by Indra in the form of a ram, because the god had been pleased with his austerities. Cf. Ganymede.

MEDINĪ The earth. See Kaitabha.

MEDINĪ, MEDINĪ-KOSHA. A well-known Sanskrit vocabulary. There are printed editions.

MEGHA-DŪTA. 'Cloud messenger.' A celebrated poem by Kāli-dāsa, in which a banished Yaksha implores a cloud to convey tidings of him to his wife. It has been translated into English verse by Wilson, and there are versions in French and German. The text has been printed with a vocabulary by Johnson.

MEGHA-NĀDA. A son of Rāvana. *See* Indra-jit.

MEKALA. Name of a mountain from which the Narmadā river is said to rise, and from which it is called Mekalā and Mekala-kanyā, 'daughter of Mekala.' There was a people of this name, who probably lived in the vicinity of this mountain. Their kings were also called Mekalas, and there appears to have been a city Mekalā.

MENĀ, MENAKĀ. 1. In the *Rig-veda*, a daughter of Vrishan-aswa. A Brāhmaṇa tells a strange story of Indra having assumed the form of Menā and then fallen in love with her. In the Purāṇas, wife of Himavat and mother of Umā and Gangā, and of a son named Maināka. 2. An Apsaras sent to seduce the sage Viswāmitra from his devotions, and succeeding in this object, she became the mother of the nymph Sakuntalā.

MERU. A fabulous mountain in the navel or centre of the earth, on which is situated Swarga, the heaven of Indra, containing the cities of the gods and the habitations of celestial spirits. The Olympus of the Hindus. Regarded as a terrestrial object, it would seem to be some mountain north of the Himālayas. It is also Su-meru, Hemādri, 'golden mountain ;' Ratnāśānu, 'jewel peak ;' Karnikāchala, 'lotus mountain ;' and Amarādri and Deva-parvata, 'mountain of the gods.'

MERU-SĀVARÑAS. The ninth, tenth, eleventh, and twelfth Manus, said to be the "mind-engendered sons of a daughter of Daksha by himself and the three gods Brahmā, Dharma, and Rudra, to whom he presented her on Mount Meru." The signification of the appellation Meru is obvious ; that of Sāvarna or Sāvarṇi signifies that they were all of one caste (*varna*).

MĪMĀNSĀ. A school of philosophy. *See* Darsana.

MĪMĀNSĀ-DARSANA. A work on the Mīmānsā philosophy. Printed in the *Bibliotheca Indica*.

MIMĀNSĀ-VĀRTTIKA. A work on the *Mimānsā* philosophy by Kumārila Bhatta.

MINJIKĀ (mas.) and **MINJIKĀ** (fem.). Two beings who, according to the *Mahā-bhārata*, sprang from the seed of Rudra, which was spilt upon a mountain. They are to be worshipped by those who desire the welfare of children.

MITĀKSHARĀ. A commentary by Vijnāneswara on the *Smṛiti* or text-book of Yājñawalkya. The authority of this book is admitted all over India, with the exception of Bengal proper. The portion on inheritance has been translated by Colebrooke, and into French by Orianne. The text has been printed in India.

MITHILĀ. A city, the capital of Videha or North Bihār, which corresponds to the modern Tirhut and Puraniya, between the Gandakī and Kosi rivers. It has given its name to one of the five northern nations of Brāhmans (*see Brāhman*), and to a school of law. It was the country of King Janaka, and the name of his capital, Janaka-pura, still survives in "Janakpoor," on the northern frontier.

MITRA. Probably connected with the Persian Mithra. A form of the sun. In the *Vedas* he is generally associated with Varuna, he being the ruler of the day and Varuna the ruler of the night. They together uphold and rule the earth and sky, guard the world, encourage religion, and chastise sin. He is one of the Ādityas or sons of Aditi.

MITRA-SAHA. A king called also *Kalmāsha-pāda* (q.v.).

MLECHHAS. Foreigners, barbarians, people not of Āryan race.

MOHA-MUDGARA. 'Hammers for ignorance.' A poem in explanation of the *Vedānta* philosophy. It has been printed and translated by Nève.

MRICHCHHAKATI 'The toy-cart.' A drama in ten acts by King Sūdraka, supposed to be the oldest Sanskrit drama extant, and to have been written in the first or second century A.D. The country over which Sūdraka reigned is not known. This play, says Wilson, its translator, "is a curious and interesting picture of national manners . . . free from all exterior influence or adulteration. It is a portrait purely Indian. It represents a state of society sufficiently advanced in civilisation to be luxurious and corrupt, and is certainly very far from

offering a flattering similitude, although not without some attractive features." Williams observes, "The dexterity with which the plot is arranged, the ingenuity with which the incidents are connected, the skill with which the characters are delineated and contrasted, the boldness and felicity of the diction, are scarcely unworthy of our own great dramatists." There are translations in French and several editions of the text.

MRIGĀNKA-LEKHA. A play in four acts, written by Viswa-nātha at Benares. The piece takes its name from the heroine, a princess of Kāmarūpa. It is a comparatively modern work.

MRITYU. 'Death.' A name of Yama, the god of the dead.

MUCHUKUNDA. In the Purānas, son of Māndhātri, and called 'king of men.' He rendered assistance to the gods in their wars with the Asuras or demons, and he asked and obtained as a reward the boon of a long uninterrupted sleep. Whosoever disturbed him was to be burnt to ashes by fire issuing from his body. Kāla-yavana was lured into his cave by Krishna and woke the sleeper, who cast a fiery glance upon the intruder which destroyed him. Muchukunda then paid laud and honour to Krishna, who gave him power to go to whatever celestial region he wished, and to enjoy all heavenly pleasures. Muchukunda left his cave and went to Gandhamādana to perform penance. The Mahā-bhārata says he was reproved by Kuvera for trusting to his priest more than to his own prowess for success in war, but he replied that the religious aid of Brāhmans was as necessary as the warlike powers of Kshatriyas.

MUDGALA. A Vedic *Rishi* from whom the Maudgalya Brāhmans sprang. There were several other Brāhmans named Mudgala. A sage of this name is recorded in the Mahā-bhārata to have "lived a life of poverty, piety, and self-restraint, offering hospitality to thousands of Brāhmans, according to his humble means, with the grain which he gleaned like a pigeon, and which (like the widow of Zarephath's oil) never underwent diminution, or rather increased again, when it was required." The choleric sage Dur-vāsas went to test the patience of Mudgala, and six times devoured all the food which his host possessed without ruffling his temper. Dur-vāsas in his admiration de-

clared that Mudgala would go bodily to heaven, and the messenger of the gods arrived with his heavenly car. The sage, before accepting the invitation, desired to be informed of the joys and ills of heaven. After hearing a full explanation, he found that the enjoyments of heaven must come to a close, so he declared that he "had no desire for heaven, and would seek only that eternal abode where there is no sorrow, nor distress, nor change." He dismissed the messenger of the gods, and began to practise ascetic virtues, becoming indifferent to praise and blame, regarding clods, gold, stones, and gold as alike. Pure knowledge led to fixed contemplation ; and that again imparted strength and complete comprehension, whereby he obtained supreme eternal perfection in the nature of quietude (*nirvāna*).

MUDRĀ-RĀKSHASA. 'The signet of the minister.' A drama by Visākha-datta. This play has an historical interest, for Chandra-gupta, the Sandracottus of Greek writers, is a leading character in it. The date of its production is apparently the eleventh or twelfth century A.D. It is one of the dramas translated by Wilson, who says, "The author was not a poet of the sphere of Bhava-bhūti or Kali-dāsa. His imagination rises not to their level, and there is scarcely a brilliant or beautiful thought in the play. As some equivalent for the want of imagination, he has a vigorous perception of character and a manly strain of sentiment, that are inferior only to elevated conception and delicate feeling. He is the Massinger of the Hindus. The language of the original partakes of the general character of the play ; it is rarely beautiful or delicate, but always vigorous, and occasionally splendid."

MUGDHA-BODHA. A standard Grammar by Vopadeva, written towards the end of the thirteenth century. It has been edited by Böhtlingk, and there are several Indian editions.

MŪKA. A Dānava, son of Upasunda. He assumed the form of a wild boar in order to kill Arjuna, but was himself killed by Siva in his form of the Kirāta or mountaineer.

MUKHĀGNI 'Fiery-faced.' Spirits or goblins with faces of fire, perhaps meteors.

MUNDA. 'Bald.' An appellation of Ketu. Name of a demon slain by Durgā.

MUNDĀKA. Name of a Upanishad (q.v.) translated by

Dr. Roer in the *Bibliotheca Indica* and by Rammohun Roy. There are several editions of the text.

MUNI. “A holy sage, a pious and learned person, endowed with more or less of a divine nature, or having attained to it by rigid abstraction and mortification. The title is applied to the *Rishis*, and to a great number of persons distinguished for their writings considered as inspired, as Pānini, Vyāsa.” Their super-human powers over gods and men have been often displayed in blessings, but more frequently in curses.

MURA, MURU. A great demon who had seven thousand sons. He was an ally of the demon Naraka, who ruled over Prāg-jyotisha, and assisted him in the defence of that city against Krishna. He placed in the environs of the city “nooses the edges of which were as sharp as razors,” but Krishna cut them to pieces with his discus, slew Muru, “and burnt his seven thousand sons like moths with the flame of the edge of his discus.”

MURĀRI. ‘The foe of Mura.’ An appellation of Krishna.

MURĀRI MLSRA. Author of the drama Murāri Nātaka or Anargha Rāghava (q.v.).

MUSALA. The pestle-shaped club carried by Bala-rāma. It was named Saunanda.

MUSALA - DHARA, MUSALĀYUDHA, MUSALIN. ‘Armed with a pestle.’ An appellation of Bala-rāma.

MUSHTIKA. A celebrated boxer in the service of Kansa, who directed him to kill Krishna or Bala-rāma in a public encounter, but Bala-rāma overthrew him and killed him.

NĀBHĀGADISHTA, NĀBHĀGANEDISHTHA, NĀBHĀ-NEDISHTHA. A son of Manu, who, while he was living as a Brahmachāri, was deprived of his inheritance, by his father according to the Yajur-veda, by his brothers according to the Aitareya Brāhmaṇa. He subsequently acquired wealth by imparting spiritual knowledge.

NACHIKETAS. The story of Nachiketas is told in the Taittiriya Brāhmaṇa and Kathā Upanishad. Vāja-sravasa or Aruni, the father of Nachiketas, desirous of attaining heaven, performed great sacrifices, and was profuse in his gifts to the priests. The son told him that he had not given all, for that he, his son, was left, and said, “To whom shall I be given?” On repeating the question, the father angrily replied, “To death.” So the son departed to the abodes of death, and, after staying

there three nights, Yama was constrained to offer him a boon. He prayed to see his father again and be reconciled. This boon was granted and another offered. All kinds of blessings were proposed, but the youth refused to be contented with anything but a true knowledge of the soul. Yama then proceeded to instruct him. The story has been done into verse by Muir (*Texts*, vol. v. p. 329).

NĀGA. A snake, especially the cobra-capella. A mythical semi-divine being, having a human face with the tail of a serpent, and the expanded neck of the cobra. The race of Nāgas is said to be a thousand in number, and to have sprung from Kadru, the wife of Kasyapa, for the purpose of peopling Pātāla, or the regions below the earth, where they reign in great splendour. From the name of their mother they are called Kādraveyas. Their mother is sometimes called Su-rasā. This dominion was taken from them by the Gandharvas, but they recovered it through their sister, the Narmadā river, who induced Vishnu to send Pratardana to their assistance. Their females were handsome, and some of them intermarried with men, as Ulupī with Arjuna.

The Nāgas, or a people bearing the same name, are historical, and have left many traces behind them. There were mountains so called, and Nāga-dwīpa was one of the seven divisions of Bhāratavarsha. Kings of this race reigned at Mathurā, Padmāvatī, &c., and the name survives in the modern Nāgpur. There are various speculations as to who and what they were, but it seems clear they were a race distinct from the Hindus. The mythological accounts are probably based upon the historical, but they have been mixed up together and confused. The favourite theory is that they were a Scythic race, and probably obtained their name from worshipping serpents or holding them in awe and reverence.

NĀGA-LOKA. Pātāla, the residence of the Nāgas.

NĀGA-NANDANA. A Buddhist drama in five acts by Sri Harsha Deva. It has been translated by Boyd. The text has been printed.

NAGARA. A city. There are seven sacred cities which confer eternal happiness—(1.) Ayodhyā, (2.) Mathurā, (3.) Māyā (Gaya), (4.) Kāsī (Benares), (5.) Kānchī (Conjeveram), (6.) Avanti or Avantikā (Ujjayinī), (7.) Dwārakā or Dwārāvatī.

NAHUSHA. Son of Āyus the eldest son of Purūravas, and

father of Yayāti. This king is mentioned by Manu as having come into conflict with the Brāhmans, and his story is repeated several times with variations in different parts of the Mahā-bhārata as well as in the Purāṇas, the aim and object of it evidently being to exhibit the retribution awaiting any man who derogates from the power of Brāhmans and the respect due to them. “By sacrifices, austere fervour, sacred study, self-restraint, and valour, Nahusha acquired the undisturbed sovereignty of the three worlds. . . . Through want of virtuous humility the great king Nahusha was utterly ruined.”—*Manu*. One version of the story says that he aspired to the possession of Indrāṇī, wife of Indra, when that god had concealed himself for having killed a Brāhmaṇa. A thousand great *Rishis* bore the car of Nahusha through the air, and on one occasion he touched with his foot the great Agastya, who was carrying him. The sage in his anger cried out, “Fall, thou serpent,” and Nahusha fell from his glorious car and became a serpent. Agastya, at the supplication of Nahusha, put a limit to the curse; and according to one version, the doomed man was released from it by the instrumentality of Yudhi-shthira, when he threw off “his huge reptile form, became clothed in a celestial body, and ascended to heaven.”

NAIKASHEYAS. Carnivorous imps descended from Nikashā, mother of Rāvana. They are called also Nikashātmajas.

NAIMISHA, NAIMISHĀRANYA. A forest (*aranya*) near the Gomati (Gūmtī) river, in which the Mahā-bhārata was rehearsed by Sauti to the assembled *Rishis*.

NAIRITA. Belonging to the south-west quarter; the regent of that quarter. An imp, goblin, or Rākshasa.

NAISHADHA-CHARITA, NAISHADHIYA. A poem on the life of Nala, king of Nishadha, by Śrī Harsha, a great sceptical philosopher who lived in the eleventh or twelfth century A.D. It is one of the six Mahā-kāvyas. There are several printed editions.

NAKSHATRAS. Mansions of the moon, lunar asterisms. At first they were twenty-seven in number, but they were increased to twenty-eight. They are said to be daughters of Daksha who were married to the moon. See Daksha.

NAKULA. The fourth of the Pāṇdu princes. He was the twin son of Mādrī, the second wife of Pāṇdu, but mythologically he was son of the Aswins, or more specifically of the Aswin

Nāsatya. He was taught the art of training and managing horses by Drona, and when he entered the service of the king of Virāta he was master of the horse. He had a son named Nir-amitra by his wife Karenū-matī, a princess of Chedi. *See* Mahā-bhārata.

NALA. 1. King of Nishadha and husband of Damayanti. The story of Nala and Damayantī is one of the episodes of the Mahā-bhārata, and is well known from having been translated into Latin by Bopp and into English verse by Dean Milman. Damayantī was the only daughter of Bhīma, king of Vidarbha (Birar), and was very lovely and accomplished. Nala was brave and handsome, virtuous, and learned in the Vedas, skilled in arms and in the management of horses, but addicted to the vice of gambling. They loved each other upon the mere fame of their respective virtues and beauty, and Damayantī pined for the presence of her unknown lover. Bhīma determined that his daughter should hold a swayam-vara. Rājas flocked to it in crowds, and among them Nala. Four gods, Indra, Agni, Varuna, and Yama, also attended. Nala met them on the way, and reverently promised to do their will. They bade him enter the palace and inform Damayantī that they would present themselves among the candidates, and that she must choose one of them. Nala reluctantly performed his task, but his presence perfected his conquest, and the maiden announced her resolve to pay due homage to the gods, but to choose him for her lord. Each of the four gods assumed the form of Nala, but the lover's eye distinguished the real one, and she made her choice. They married and lived for some time in great happiness, a son and a daughter, named Indrasena and Indrasenā, being born to them. Kali, a personification of the Kali or iron age, arrived too late for the swayam-vara. He resolved to be revenged, and he employed his peculiar powers to ruin Nala through his love of gambling. At his instigation, Pushkara, Nala's younger brother, proposed a game of dice. Kali charmed the dice, and Nala went on losing; but he was infatuated; the entreaties of friends and ministers, wife and children, were of no avail; he went on till he had lost his all, even to his clothes. His rival Pushkara became king, and proclaimed that no one was to give food or shelter to Nala, so the ruined monarch wandered forth into the forest with his wife, and suffered great

privations. Some birds flew away with his only garment. He resolved to abandon his wife in the hope that she would return to her father's court, so he divided her sole remaining garment while she slept and left her. Thus left alone, Damayantī wandered about in great distress. She did not go home, but she at length found service and protection with the princess of Chedi. Nala fell in with the king of serpents, who was under a curse from which Nala was to deliver him. The serpent bit Nala, and told him that the poison should work upon him till the evil spirit was gone out of him, and that he should then be restored to all he loved. Through the effects of the bite he was transformed into a misshapen dwarf. In this form he entered the service of *Rituparna*, king of *Ayodhyā*, as a trainer of horses and an accomplished cook, under the name of *Bāhuka*. Damayantī was discovered and conducted to her father's home, where she found her children. Great search was made for Nala, but in vain, for no one knew him in his altered form. One Brāhman, however, suspected him, and informed Damayantī. She resolved to test his feelings by announcing her intention of holding a second *swayam-vara*. King *Rituparna* determined to attend, and took Nala with him as driver of his chariot. *Rituparna* was skilled in numbers and the rules of chances. On their journey he gave a wonderful proof of this, and he instructed Nala in the science. When Nala had acquired this knowledge the evil spirit went out of him, but still he retained his deformity. Damayantī half penetrated his disguise, and was at length convinced that he was her husband by the flavour of a dish which he had cooked. They met, and, after some loving reproaches and the interference of the gods, they became reconciled, and Nala resumed his form. He again played with *Pushkara*, and staked his wife against the kingdom. Profiting by the knowledge he had obtained from *Rituparna*, he won back all and again became king. *Pushkara* then humbled himself, and Nala not only forgave him, but sent him home to his own city enriched with many gifts. The text of this poem has been often printed, and there are translations in various languages.

2. A monkey chief, said to be a son of *Viswa-karma*. According to the *Rāmāyana*, he had the power of making stones float in water. He was in *Rāma*'s army and built the bridge of

stone called Rāma-setu, or Nala-setu, from the continent to Ceylon, over which Rāma passed with his army.

NALA-KŪVARA. A son of Kuvera.

NALODAYA (Nala + udaya). ‘The rise of Nala.’ A poem describing the restoration to power of King Nala after he had lost his all. It is ascribed to a Kāli-dāsa, but the composition is very artificial, and the ascription to the great Kāli-dāsa may well be doubted. The text has been printed, and there is a metrical translation by Yates.

NALOPĀKHYĀNA. The story of Nala, an episode of the Mahā-bhārata. *See* Nala.

NAMUCHI. A demon slain by Indra with the foam of water. The legend of Namuchi first appears in the *Rig-veda*, where it is said that Indra ground “the head of the slave Namuchi like a sounding and rolling cloud,” but it is amplified by the commentator and also in the *Satapatha Brāhmaṇa* and *Mahā-bhārata*. When Indra conquered the Asuras there was one Namuchi who resisted so strongly that he overpowered Indra and held him. Namuchi offered to let Indra go on promise not to kill him by day or by night, with wet or with dry. Indra gave the promise and was released, but he cut off Namuchi’s head at twilight, between day and night, and with foam of water, which was, according to the authorities, neither wet nor dry. The *Mahā-bhārata* adds that the dissevered head followed Indra calling out “O wicked slayer of thy friend.”

NANDA. 1. The cowherd by whom Krishna was brought up. 2. A king, or dynasty of kings, of Magadha, that reigned at Pātali-putra, and was overthrown by Chandra-gupta the Maurya about 315 B.C. *See* Chandra-gupta.

NANDANA. The grove of Indra, lying to the north of Meru.

NANDI. The bull of Siva. The *Vāyu Purāṇa* makes him the son of Kasyapa and Surabhi. His image, of a milky white colour, is always conspicuous before the temples of Siva. He is the chamberlain of Siva, chief of his personal attendants (*ganas*), and carries a staff of office. He is guardian of all quadrupeds. He is also called Sālankāyana, and he has the appellations of Nādi-deha and Tāndava-tālika, because he accompanies with music the tāndava dance of his master.

NĀNDI-MUKHAS. A class of Pitris or Manes, concerning whose character there is a good deal of uncertainty.

NANDINI. The cow of plenty belonging to the sage Vasishtha, said to have been born of Surabhi, the cow of plenty that was produced at the churning of the ocean.

NANDI-PURĀNA. *See Purāna.*

NANDĪSA, NANDĪSWARA. 'Lord of Nandi.' A title of Siva. It is related in the Rāmāyana that Rāvana went to the Sara-vana, the birthplace of Kārttikeya, and on his way through the mountains he beheld "a formidable, dark, tawny-coloured dwarf called Nandiswara, who was a follower of Mahā-deva, or rather that deity himself in another body. This being desired Rāvana to halt, as Siva was sporting in the mountain, and no one, not even a god, could pass. Rāvana asked derisively who Siva was, and laughed contemptuously at Nandiswara, who had the face of a monkey. Nandiswara retorted that monkeys having the same shape as himself and of similar energy should be produced to destroy Rāvana's race. In reply to this menace, Rāvana threatened to pull up the mountain by its roots and let Siva know his own danger. So he threw his arms round the mountain and lifted it up, which made the hosts of Siva tremble and Pārvatī quake and cling to her husband. Siva then pressed down the mountain with his great toe, and crushed and held fast the arms of Rāvana, who uttered a loud cry which shook all creation. Rāvana's friends counselled him to propitiate Siva; and he did so for a thousand years with hymns and weeping. Siva then released him, and said that his name should be Rāvana from the cry (*rāva*) which he had uttered. The origin of this story is sufficiently manifest, it has been built up on the name Rāvana, to the glory of Siva, by a zealous partisan of that deity.

NARA. 'Man.' The original eternal man.

NĀRADA. A *Rishi* to whom some hymns of the *Rig-veda* are ascribed. He is one of the Prajāpatis, and also one of the seven great *Rishis*. The various notices of him are somewhat inconsistent. The *Rig-veda* describes him as "of the Kanwa family." Another authority states that he sprang from the forehead of Brahmā, and the *Vishnu Purāna* makes him a son of Kasyapa and one of Daksha's daughters. The *Mahā-bhārata* and some *Purānas* state that he frustrated the scheme which Daksha had formed for peopling the earth, and consequently incurred that patriarch's curse to enter again the womb of a woman and be born. Daksha, however, relented at the solici-

tation of Brahmā, and consented that Nārada should be born again of Brahmā and one of Daksha's daughters ; he was hence called Brāhma and Deva-brahmā. In some respects he bears a resemblance to Orpheus. He is the inventor of the vīnā (lute), and was chief of the Gandharvas or heavenly musicians. He also went down to the infernal regions (Pātāla), and was delighted with what he saw there. In later times he is connected with the legend of Krishna. He warned Kansa of the imminent incarnation of Vishnu, and he afterwards became the friend and associate of Krishna.

The Nārada-pancha-rātra relates that Brahmā advised his son Nārada to marry, but Nārada censured his father as a false teacher, because devotion to Krishna was the only true means of felicity. Brahmā then cursed Nārada to lead a life of sensuality, in subjection to women, and Nārada retorted the curse, condemning Brahmā to lust after his own daughter, and to be an object unworthy of adoration. Nārada has the appellations, Kali-kāraka, 'strife-maker ;' Kapi-vaktra, 'monkey-faced ;' Pisuna, 'messenger or spy.'

Nārada was also one of the great writers upon law. His text-book, called "Nāradīya Dharma-sāstra," has been translated into English by Dr. Jolly.

NĀRADA PANCHA-RĀTRA. A ritualistic work of the Vaishnavas. It has been printed in the *Bibliotheca Indica*.

NĀRADA-PURĀNA, NĀRADĪYA-PURĀNA. "Where Nārada has described the duties which were observed in the Brihat Kalpa, that is called the Nāradīya, having 25,000 stanzas." But the only copy that Wilson analysed contained not more than 3000 stanzas. There is another work called the Brīhan or Great Nāradīya, but this extends only to 3500 verses. These Purānas, says Wilson, bear "no conformity to the definition of a Purāna ; both are sectarian and modern compilations, intended to support the doctrine of Bhakti or faith in Vishnu." They are modern compositions, possibly even of so late a date as the sixteenth or seventeenth century. One of them refers to the "killers of cows" and "contemners of the gods," meaning, no doubt, the Mohammadans, so that the passage would seem to have been written after India was in their hands.

NARAKA. Hell ; a place of torture to which the souls of the wicked are sent. Manu enumerates twenty-one hells :—

Tāmisra, Andha-tāmisra, Mahā-raurava, Raurava, Naraka, Kāla-sūtra, Mahā-naraka, Sanjīvana, Mahā-vichi, Tapana, Sampratīpana, Sanhāta, Sakākola, Kudmala, Pūti-mrittika, Loha-sanku, Rijisha, Panthāna, Sālmali, Asi-patra-vana, and Loha-dāraka. Other authorities vary greatly as to the numbers and names of the hells. *See Vishnu Purāna*, ii. 214.

NARAKA. An Asura, son of the Earth. In the Mahā-bhārata and Vishnu Purāna he is said to have carried off the ear-rings of Aditi to the impregnable castle of Prāg-jyotisha, but Krishna, at the request of the gods, went there and killed him and recovered the jewels. In the Hari-vansa the legend differs. According to this, Naraka, king of Prāg-jyotisha, was an implacable enemy of the gods. He assumed the form of an elephant, and having carried off the daughter of Viswa-karma, he subjected her to violation. He seized the daughters of the Gandharvas, and of gods and of men, as well as the Apsarasas themselves, and had more than 16,000 women, for whom he built a splendid residence. He also appropriated to himself jewels, garments, and valuables of all sorts, and no Asura before him had ever been so horrible in his actions.

NARA-NĀRĀYANA. Two ancient Rishis, sons of Dharma and Ahinsa. The names are sometimes applied to Krishna and to Arjuna. The Vāmana Purāna has a legend about them which is alluded to in the drama of Vikramorvasī. Their penances and austerities alarmed the gods, so Indra sent nymphs to inspire them with passion and disturb their devotions. Nārāyana took a flower and placed it on his thigh. Immediately there sprung from it a beautiful nymph whose charms far excelled those of the celestial nymphs, and made them return to heaven filled with shame and vexation. Nārāyana sent this nymph to Indra with them, and from her having been produced from the thigh (*uru*) of the sage, she was called Urvāsī.

NARASINHA-AVATĀRA. *See* Avatāra.

NARASINHA PURĀNA. *See* Purāna.

NARA-VISHWANA. 'A man-devourer;' a Rākshasa or other malignant being.

NĀRĀYANA. 1. The son of Nara, the original man, and often identified or coupled with Nara. 2. The creator Brahmā, who, according to Manu, was so called because the waters (*nara*)

were his first ayana or place of motion. The name is found for the first time in the *Satapatha Brāhmaṇa*. The name as commonly used applies to Vishnu, and is that under which he was first worshipped.

NARMADĀ. The Nerbudda river, which is esteemed holy. The personified river is variously represented as being daughter of a *Rishi* named Mekala (from whom she is called *Mekalā* and *Mekala-kanyā*), as a daughter of the moon, as a 'mind-born daughter' of the Somapas, and as sister of the *Nāgas*. It was she who brought Purukutsa to the aid of the *Nāgas* against the *Gandharvas*, and the grateful snake-gods made her name a charm against the venom of snakes. According to the *Vishnu Purāṇa*, she had a son by Purukutsa who was named *Trasadasyu*. The *Matsya Purāṇa* gives *Duh-saha* as the name of her husband. The *Hari-vansa* is inconsistent with itself. In one place it makes her wife of Purukutsa and mother of *Trasadasyu*; in another it makes her the wife of *Trasadasyu*. She is also called *Revā* and *Pūrva-gangā*, and, as a daughter of the moon, *Indu-jā* and *Somodbhavā*.

NĀSATYA. Name of one of the Aswins. It is also used in the plural for both of them.

NAVA-RATNA. The nine gems: pearl, ruby, topaz, diamond, emerald, lapis lazuli, coral, sapphire, and one not identified called *Go-meda*. The nine gems of the court of *Vikrama*, probably meaning *Vikramāditya*, whose era the *Samvat* begins in 56 B.C. A verse gives their names as *Dhanwantari*, *Kshapanaka*, *Amara Sinha*, *Sanku*, *Vetāla-bhatta*, *Ghata-karpara*, *Kāli-dāsa*, *Varāha-mihira*, *Vararuchi*. The date of *Vikramāditya* is by no means settled. *Bhau Dājī* endeavours to identify *Vikrama* with *Harsha Vikramāditya*, who lived in the middle of the sixth century.

NIDĀGHA. A *Brāhmaṇa*, son of *Pulastya*, who dwelt "at *Vīra-nagara*, a large handsome city on the banks of the *Devikā* river" (the *Gogra*). He was a disciple of the sage *Ribhu*, and when *Ribhu* went to visit his disciple, *Nidāgha* entertained him reverentially. *Ribhu* instructed him in divine knowledge until he learned to "behold all things as the same with himself, and, perfect in holy knowledge, obtained final liberation."

NIDĀNA-SŪTRA. An old work upon the metres of the *Vedas*
NIDHI. 'A treasure.' Nine treasures belonging to the god

Kuvera. Each of them is personified or has a guardian spirit, which is an object of worship among the Tāntrikas. The nature of these Nidhis is not clearly understood. See a note by Wilson on verse 534 of the Megha-dūta, Collected Works, iv. 379. Their names are Kachchhapa, Mukunda, Nanda (or Kunda), Kharba, Makara, Nila, Sankha, Padma, and Mahā-padma. The Nidhis are called also Nidhāna, Nikara, and Sevadhi.

NIDRĀ. 'Sleep.' Sometimes said to be a female form of Brahmā, at others to have been produced at the churning of the ocean.

NIGHANTU, NIGHANTUKA. A glossary, especially of synonyms and obsolete and obscure Vedic terms. There was at least one work of this kind before the days of Yāska. See Nirukta.

NIKASHĀ. A female demon, the mother of Rāvana. The mother of the carnivorous imps called Pisitāsanas, or by their metronymic Naikusheyas and Nikashātmajas.

NIKUMBHA. 1. A Rākshasa who fought against Rāma. He was son of Kumbha-karna. 2. An Asura who, according to the Hari-vansa, received the boon from Brahmā that he should die only by the hands of Vishnu. He was king of Shat-pura and had great magical powers, so that he could multiply himself into many forms, though he commonly assumed only three. He carried off the daughters of Brahmā-datta, the friend of Krishna, and that hero attacked him and killed him under different forms more than once, but he was eventually slain outright by Krishna, and his city of Shat-pura was given to Brahmā-datta.

NILA. 'Blue.' 1. A mythic range of mountains north of Meru. 2. A mountain range in Orissa. 3. A monkey ally of Rāma. 4. A Pandava warrior killed by Aswatthāman.

NILA-KANTHA. 'Blue throat.' An epithet of Siva. See Siva.

NIMI. Son of Ikshwāku, and founder of the dynasty of Mithilā. He was cursed by the sage Vasishtha to lose his corporeal form, and he retorted the imprecation upon the sage. Both abandoned the bodily condition. Vasishtha was born again as the issue of Mitra and Varuna, but "the corpse of Nimi was preserved from decay by being embalmed with fragrant oils and resins, and it remained as entire as if it were

immortal." The gods were willing to restore him to bodily life, but Nimi declined, declaring that the separation of soul and body was so distressing that he would never resume a corporeal shape and become liable to it again. "To this desire the gods assented, and Nimi was placed by them in the eyes of all living creatures, in consequence of which their eyelids are ever opening and shutting."—*Vishnu Purāna*. A wink of the eye is called *nimisha*, and the legend was probably built upon the resemblance of the two words.

NIRNAYA-SINDHU. A work on religious ceremonies and law by Kamalākara. It has been printed at Bombay and Benares.

NIRRITI 'Death, decay.' Death personified as a goddess; sometimes regarded as the wife and sometimes as the daughter of A-dharma. One of the Rudras.

NIRUKTA. 'Etymology, glossary.' One of the *Vedāngas*. The Nirukta is devoted to the explanation of difficult Vedic words. The only work of the kind now known to us is that of Yāska, who was a predecessor of Pāṇini; but such works were no doubt numerous, and the names of seventeen writers of Niruktas are mentioned as having preceded Yāska. The Nirukta consists of three parts:—(1.) *Naighantuka*, a collection of synonymous words; (2.) *Naigama*, a collection of words peculiar to the *Vedas*; (3.) *Daivata*, words relating to deities and sacrifices. These are mere lists of words, and are of themselves of little value. They may have been compiled by Yāska himself, or he may have found them ready to his hand. The real Nirukta, the valuable portion of the work, is Yāska's commentary which follows. In this he explains the meaning of words, enters into etymological investigations, and quotes passages of the *Vedas* in illustration. These are valuable from their acknowledged antiquity, and as being the oldest known examples of a Vedic gloss. They also throw a light upon the scientific and religious condition of their times, but the extreme brevity of their style makes them obscure and difficult to understand. The text of the Nirukta has been published by Roth.

NISHĀDA. A mountain tribe dwelling in the Vindhya mountains, said to have been produced from the thigh of Vena; the Bhils or foresters, and barbarians in general. (*See Vena*) Any outcast, especially the offspring of a Brāhmaṇa father and Sūdra mother.

NISHADHA. 1. A mythic range of mountains lying south of Meru, but sometimes described as on the east. It is north of the Himālaya. 2. The country of Nala, probably the Bhil country.

NISHTIGRĪ In the *Rig-veda*, the mother of Indra.

NISUMBHA. An Asura killed by Durgā. *See* Sumbha.

NITI-MANJARĪ A work on ethics by Dyā Dwiveda, exemplified by stories and legends with special reference to the Vedas. Some specimens are given in the *Indian Antiquary*, vol. v.

NITI-SĀSTRAS. Works on morals and polity, consisting either of proverbs and wise maxims in verse, or of stories and fables inculcating some moral precept and illustrating its effects. These fables are generally in prose interspersed with pithy maxims in verse.

NIVĀTA-KAVACHAS. ‘Clothed in impenetrable armour.’ A class of Daityas descended from Prahlāda, ‘whose spirits were purified by rigid austerity.’ According to the Mahābhārata they were 30,000,000 in number, and dwelt in the depths of the sea. They were destroyed by Arjuna.

NRI-SINHA. The Nara-sinha or man-lion incarnation. *See* Avatāra.

NRI-SINHA PURĀNA. *See* Purāna.

NRI-SINHA TĀPANI. An Upanishad in which Vishnu is worshipped under his form Nri-sinha. Published with the commentary of Sankarāchārya in the *Bibliotheca Indica*.

NYĀYA. The logical school of philosophy. *See* Darsana.

NYĀYA-DARSANA, NYĀYA-SŪTRA-VRITTI Works of Gotama on the Nyāya philosophy. They have been printed.

ODRA. The country of Orissa A man of that country.

OM. A word of solemn invocation, affirmation, benediction, and consent, so sacred that when it is uttered no one must hear it. The word is used at the commencement of prayers and religious ceremonies, and is generally placed at the beginning of books. It is a compound of the three letters *a*, *u*, *m*, which are typical of the three Vedas; and it is declared in the Upanishads, where it first appears, to have a mystic power and to be worthy of the deepest meditation. In later times the monosyllable represents the Hindu triad or union of the three gods, *a* being Vishnu, *u* Siva, and *m* Brahmā. This monosyllable is called *Udgitha*.

OMKĀRA. The sacred monosyllable Om. Name of one of the twelve great lingas. *See* Linga.

OSHADHI-PRASTHA. 'The place of medicinal herbs.' A city in the Himālaya mentioned in the Kumāra-sambhava.

OSHTHA-KARNAKAS. A people whose lips extended to their ears, mentioned in the Mahā-bhārata.

PADA. The Pada text of the Vedas, or of any other work, is one in which each word (*pada*) stands separate and distinct, not joined with the next according to the rules of *sandhi* (coalition). *See* Patha.

PADMĀ, PADMĀVATĪ. A name of Lakshmi.

PADMĀVATĪ. Name of a city. It would seem, from the mention made of it in the drama Mālatī Mādhava, to lie in the Vindhya mountains.

PADMA-KALPA. The last expired kalpa or year of Brahmā.

PADMA-PURĀNA, PĀDMA-PURĀNA. This Purāna generally stands second in the list of Purānas, and is thus described:—"That which contains an account of the period when the world was a golden lotos (*padma*), and of all the occurrences of that time, is, therefore, called Padma by the wise. It contains 55,000 stanzas." The work is divided into five books or Khandas:—" (1.) Srishṭi Khanda, or section on creation ; (2.) Bhūmi Khanda, on the earth ; (3.) Swarga Khanda, on heaven ; (4.) Pātāla Khanda, on the regions below the earth ; (5.) Uttara Khanda, last or supplementary chapter. There is also current a sixth division, the Kriyā-yoga-sāra, a treatise on the practice of devotion." These denominations of the various divisions convey but an imperfect and partial notion of their heterogeneous contents, and it seems probable that the different sections are distinct works associated together under one title. There is no reason to consider any of them as older than the twelfth century. The tone of the whole Purāna is strongly Vaishnava ; that of the last section especially so. In it Siva is represented as explaining to Pārvatī the nature and attributes of Vishnu, and in the end the two join in adoration of that deity. A few chapters have been printed and translated into Latin by Wollheim.

PAHLAVA. Name of a people. Manu places the Pahlavas among the northern nations, and perhaps the name is connected with the word Pahlavi, *i.e.*, Persian. They let their beards grow by command of King Sagara. According to Manu, they were

Kshatriyas who had become outcasts, but the Mahā-bhārata says they were created from the tail of Vasishtha's cow of fortune ; and the Rāmāyana states that they sprang from her breath. They are also called Pahnava.

PAIJAVANA. A name of the King Sudās, his patronymic as son of Pijavana.

PAILA. A learned man who was appointed in ancient days to collect the hymns of the *Rig-veda*. He arranged it in two parts, and must have been a coadjutor of Veda Vyāsa.

PĀKA-SĀSANA. A name of Indra, and of Arjuna as descended from Indra.

PĀLAKĀPYA. An ancient sage who wrote upon medicine, and is supposed to have been an incarnation of Dhanwantari.

PAMPĀ. A river which rises in the *Rishyamūka* mountain and falls into the Tungabhadra below Anagundi. Also a lake in the same locality.

PANCHA-CHŪDĀ. A name of Rambhā.

PANCHAJANA. 1. Name of a demon who lived in the sea in the form of a conch-shell. He seized the son of Sāndīpani, under whom Krishna learnt the use of arms. Krishna rescued the boy, killed the demon, and afterwards used the conch-shell for a horn. 2. A name of Asamanjas (q.v.).

PĀNCHAJANYA. Krishna's conch, formed from the shell of the sea-demon Panchajana.

PĀNCHĀLĀ. Name of a country. From the Mahā-bhārata it would seem to have occupied the Lower Doab ; Manu places it near Kanauj. It has sometimes been identified with the Panjab, and with "a little territory in the more immediate neighbourhood of Hastināpur." Wilson says, "A country extending north and west from Delhi, from the foot of the Himālayas to the Chambal." It was divided into Northern and Southern Pānchālas, and the Ganges separated them. Cunningham considers North Pānchāla to be Rohilkhand, and South Pānchāla the Gangetic Doab. The capital of the former was Ahi-chhatra, whose ruins are found near Rāmnagar, and of the latter Kāmpilya, identical with the modern Kāmpila, on the old Ganges between Badāūn and Farrukhābād.

PANCHA-LAKSHANA. The five distinguishing characteristics of a Purāna. See Purāna.

PĀNCHĀLĪ. Draupadī as princess of Pānchāla.

PANCHĀNANA. 'Five-faced.' An epithet applied to Siva.

PANCHĀPSARAS. Name of a lake. *See* Manda-karni.

PANCHA-SIKHA. One of the earliest professors of the Sāṅkhya philosophy.

PANCHA-TANTRA. A famous collection of tales and fables in five (*pancha*) books (*tantra*). It was compiled by a Brāhmaṇa named Vishnu-sarman, about the end of the fifth century A.D., for the edification of the sons of a king, and was the original of the better-known Hitopadesa. This work has reappeared in very many languages both of the East and West, and has been the source of many familiar and widely known stories. It was translated into Pahlavi or old Persian by order of Naushirvān in the sixth century A.D. In the ninth century it appeared in Arabic as Kalila o Damna, then, or before, it was translated into Hebrew, Syriac, Turkish, and Greek; and from these, versions were made into all the languages of Europe, and it became familiar in England as Pilpay's Fables (Fables of Bidpai). In modern Persia it is the basis of the Anwār-i-Suhailī and Iyārī Dānish. The latter has reappeared in Hindustani as the Khirad-afroz. The stories are popular throughout Hindustan, and have found their way into most of the languages and dialects. There are various editions of the text and several translations.

PANCHĀVATĪ. A place in the great southern forest near the sources of the Godāvari, where Rāma passed a long period of his banishment. It has been proposed to identify it with the modern Nāsik, because Lakshmana cut off Sūrpa-nakhā's nose (*nāsika*) at Panchāvatī.

PANCHAVINSA. *See* Praudha Brāhmaṇa.

PANCHA-VRIKSHA. 'Five trees.' The five trees of Swarga, named Mandāra, Pārijātaka, Santāna, Kalpa-vriksha, and Hari-chandana.

PANCHOPĀKHYĀNA. The Pancha-tantra.

PĀNDAVAS. The descendants of Pāndu.

PĀNDU. 'The pale.' Brother of Dhrita-rāshtra, king of Hastinā-pura and father of the Pāndavas or Pandu princes. *See* Mahā-bhārata.

PĀNDYA. Pāndya, Chola, and Chera were three kingdoms in the south of the Peninsula for some centuries before and after the

Christian era. Pāndya was well known to the Romans as the kingdom of King Pandion, who is said to have sent ambassadors on two different occasions to Augustus Cæsar. Its capital was Madura, the Southern Mathurā. Pāndya seems to have fallen under the ascendancy of the Chola kings in the seventh or eighth century.

PĀNINI. The celebrated grammarian, author of the work called Pāniniyam. This is the standard authority on Sanskrit grammar, and it is held in such respect and reverence that it is considered to have been written by inspiration. So in old times Pānini was placed among the *Rishis*, and in more modern days he is represented to have received a large portion of his work by direct inspiration from the god Siva. It is also said that he was so dull a child that he was expelled from school, but the favour of Siva placed him foremost in knowledge. He was not the first grammarian, for he refers to the works of several who preceded him. The grammars which have been written since his time are numberless, but although some of them are of great excellence and much in use, Pānini still reigns supreme, and his rules are incontestable. "His work," says Professor Williams, "is perhaps the most original of all productions of the Hindu mind." The work is written in the form of Sūtras or aphorisms, of which it contains 3996, arranged in eight (*ashta*) chapters (*adhyāya*), from which the work is sometimes called *Ashtādhyāyi*. These aphorisms are exceedingly terse and complicated. Special training and study are required to reach their meaning. Colebrooke remarks, that "the endless pursuit of exceptions and limitations so disjoins the general precepts, that the reader cannot keep in view their intended connection and mutual relations. He wanders in an intricate maze, and the key of the labyrinth is continually slipping from his hand." But it has been well observed that there is a great difference between the European and Hindu ideas of a grammar. In Europe, grammar has hitherto been looked upon as only a means to an end, the medium through which a knowledge of language and literature is acquired. With the Pandit, grammar was a science; it was studied for its own sake, and investigated with the most minute criticism; hence, as Goldsticker says, "Pānini's work is indeed a kind of natural history of the Sanskrit language." Pānini was a native of Salātura, in the country of Gandhāra,

west of the Indus, and so is known as *Salottariya*. He is described as a descendant of Panin and grandson of Devala. His mother's name was Dākshi, who probably belonged to the race of Daksha, and he bears the metronymic Dāksheya. He is also called Āhika. The time when he lived is uncertain, but it is supposed to have been about four centuries B.C. Goldstücker carries him back to the sixth century, but Weber is inclined to place him considerably later. Pānini's grammar has been printed by Böhtlingk, and also in India. See Goldstücker's *Pānini, his Place in Literature*."

PANIS. 'Niggards.' In the *Rig-veda*, "the senseless, false, evil-speaking, unbelieving, unpraising, unworshipping Panis were Dasyus or envious demons who used to steal cows and hide them in caverns." They are said to have stolen the cows recovered by Saramā (q.v.).

PANNAGA. A serpent, snake. See *Nāga*.

PĀPA-PURUSHA. 'Man of sin.' A personification of all wickedness in a human form, of which all the members are great sins. The head is brahmanicide, the arm cow-killing, the nose woman-murder, &c.

PĀRADAS. A barbarous people dwelling in the north-west. Manu says they were Kshatriyas degraded to be *Sūdras*.

PARAMARSHIS (Parama-rishis). The great *Rishis*. See *Rishi*.

PARAMĀTMAN. The supreme soul of the universe.

PARAMESHTHIN. 'Who stands in the highest place.' A title applied to any superior god and to some distinguished mortals. A name used in the *Vedas* for a son or a creation of Prajāpati.

PARĀSARA. A Vedic *Rishi* to whom some hymns of the *Rig-veda* are attributed. He was a disciple of Kapila, and he received the *Vishnu Purāna* from Pulastya and taught it to Maitreya. He was also a writer on *Dharma-sāstra*, and texts of his are often cited in books on law. Speculations as to his era differ widely, from 575 B.C. to 1391 B.C., and cannot be trusted. By an amour with Satyavatī he was father of Krishna Dwaipā-yana, the *Vyāsa* or arranger of the *Vedas*. According to the *Nirūpta*, he was son of Vasishtha, but the *Mahā-bhārata* and the *Vishnu Purāna* make him the son of Saktri and grandson of Vasishtha. The legend of his birth, as given in the *Mahā-bhārata*,

is that King Kalmāsha-pāda met with Saktri in a narrow path, and desired him to get out of the way. The sage refused, and the Rāja struck him with his whip. Thereupon the sage cursed the Rāja so that he became a man-eating Rākshasa. In this state he ate up Saktri, whose wife, Adrisyanti, afterwards gave birth to Parāsara. When this child grew up and heard the particulars of his father's death, he instituted a sacrifice for the destruction of all the Rākshasas, but was dissuaded from its completion by Vasishtha and other sages. As he desisted, he scattered the remaining sacrificial fire upon the northern face of the Himālaya, where it still blazes forth at the phases of the moon, consuming Rākshasas, forests, and mountains.

PĀRĀSARA-PURĀNA. *See* Purāna.

PĀRASIKAS. Pārsikas or Fārsikas, *i.e.*, Persians.

PARASU-RĀMA. 'Rāma with the axe.' The first Rāma and the sixth Avatāra of Vishnu. He was a Brāhman, the fifth son of Jamad-agni and Renukā. By his father's side he descended from Bhrigu, and was, *par excellence*, the Bhārgava; by his mother's side he belonged to the royal race of the Kusikas. He became manifest in the world at the beginning of the Tretā-yuga, for the purpose of repressing the tyranny of the Kshatriya or regal caste. His story is told in the Mahā-bhārata and in the Purānas. He also appears in the Rāmāyana, but chiefly as an opponent of Rāma-chandra. According to the Mahā-bhārata, he instructed Arjuna in the use of arms, and had a combat with Bhishma, in which both suffered equally. He is also represented as being present at the great war council of the Kaurava princes. This Parasu-rāma, the sixth Avatāra of Vishnu, appeared in the world before Rāma or Rāma-chandra, the seventh Avatāra, but they were both living at the same time, and the elder incarnation showed some jealousy of the younger. The Mahā-bhārata represents Parasu-rāma as being struck senseless by Rāma-chandra, and the Rāmāyana relates how Parasu-rāma, who was a follower of Siva, felt aggrieved by Rāma's breaking the bow of Siva, and challenged him to a trial of strength. This ended in his defeat, and in some way led to his being "excluded from a seat in the celestial world." In early life Parasu-rāma was under the protection of Siva, who instructed him in the use of arms, and gave him the *parasu*, or axe, from which he is named. The first act recorded of him by the Mahā-bhārata is that, by

command of his father, he cut off the head of his mother, Renukā. She had incensed her husband by entertaining impure thoughts, and he called upon each of his sons in succession to kill her. Parasu-rāma alone obeyed, and his readiness so pleased his father that he told him to ask a boon. He begged that his mother might be restored pure to life, and, for himself, that he might be invincible in single combat and enjoy length of days. Parasu-rāma's hostility to the Kshatriyas evidently indicates a severe struggle for the supremacy between them and the Brāhmans. He is said to have cleared the earth of the Kshatriyas twenty-one times, and to have given the earth to the Brāhmans. The origin of his hostility to the Kshatriyas is thus related:—Kārtavīrya, a Kshatriya, and king of the Haihayas, had a thousand arms. This king paid a visit to the hermitage of Jamad-agni in the absence of that sage, and was hospitably entertained by his wife, but when he departed he carried off a sacrificial calf belonging to their host. This act so enraged Parasu-rāma that he pursued Kārtavīrya, cut off his thousand arms and killed him. In retaliation the sons of Kārtavīrya killed Jamad-agni, and for that murder Parasu-rāma vowed vengeance against them and the whole Kshatriya race. "Thrice seven times did he clear the earth of the Kshatriya caste, and he filled with their blood the five large lakes of Samanta-panchaka." He then gave the earth to Kasyapa, and retired to the Mahendra mountains, where he was visited by Arjuna. Tradition ascribes the origin of the country of Malabar to Parasu-rāma. According to one account he received it as a gift from Varuna, and according to another he drove back the ocean and cut fissures in the Ghāts with blows of his axe. He is said to have brought Brāhmans into this country from the north, and to have bestowed the land upon them in expiation of the slaughter of the Kshatriyas. He bears the appellations Khanda-parasu, 'who strikes with the axe,' and Nyaksha, 'inferior.'

PARĀVASU. *See* Raibhya and Yava-krita.

PĀRIJĀTA. The tree produced at the churning of the ocean, "and the delight of the nymphs of heaven, perfuming the world with its blossoms." It was kept in Indra's heaven, and was the pride of his wife Sachī, but when Krishna visited Indra in Swarga, his wife Satya-bhāmā induced him to carry the tree away, which led to a great fight between the two gods and their adherents, in which Indra was defeated. The tree was taken to

Dwārakā and planted there, but after Krishna's death it returned to Indra's heaven.

PARIKSHIT. Son of Abhimanyu by his wife Uttarā, grandson of Arjuna, and father of Janamejaya. He was killed by Aswatthāman in the womb of his mother and was born dead, but he was brought to life by Krishna, who blessed him and cursed Aswatthāman. When Yudhi-shhira retired from the world, Parikshit succeeded him on the throne of Hastinā-pura. He died from the bite of a serpent, and the Bhāgavata Purāna is represented as having been rehearsed to him in the interval between the bite and his death. Also written Parikshit.

PĀRIPĀTRA. The northern part of the Vindhya range of mountains. According to the Hari-vansa, it was the scene of the combat between Krishna and Indra, and its heights sank down under the pressure of Krishna's feet. Also called Pāriyātra.

PARISHAD. A college or community of Brāhmans associated for the study of the Vedas.

PARISISHTA. A supplement or appendix. A series of works called Parisishtas belong to the Vedic period, but they are the last of the series, and indicate a transition state. They "supply information on theological or ceremonial points which had been passed over in the Sūtras, and they treat everything in a popular and superficial manner, as if the time was gone when students would spend ten or twenty years of their lives in fathoming the mysteries and mastering the intricacies of the Brāhmaṇa literature."—*Max Müller*.

PARIVRĀJAKA. A religious mendicant. A Brāhman in the fourth stage of his religious life. *See Brāhman.*

PARJANYA. 1. A Vedic deity, the rain-god or rain personified. Three hymns in the *Rig-veda* are addressed to this deity, and one of them is very poetical and picturesque in describing rain and its effects. The name is sometimes combined with the word *vāta* (wind), *parjanya-vāta*, referring probably to the combined powers and effects of rain and wind. In later times he is regarded as the guardian deity of clouds and rain, and the name is applied to Indra. 2. One of the Ādityas.

PĀRSHADA. Any treatise on the Vedas produced in a Parishad or Vedic college.

PĀRTHA. A son of Prithā or Kuntī. A title applicable to the three elder Pandavas, but especially used for Arjuna.

PĀRVATĪ. 'The mountaineer.' A name of the wife of Siva. *See Devī.*

PĀSU-PATI. 'Lord of creatures.' A name of Rudra or of one of his manifestations. *See Rudra.*

PĀTĀLA. The infernal regions, inhabited by Nāgas (serpents), Daityas, Dānavas, Yakshas, and others. They are seven in number, and their names, according to the Vishnu Purāna, are Atala, Vitala, Nitala, Gabhastimat, Mahātala, Sutala, and Pātāla, but these names vary in different authorities. The Padma Purāna gives the names of the seven regions and their respective rulers as follow:—(1.) Atala, subject to Mahā-māya; (2.) Vitala, ruled by a form of Siva called Hātakeshwara; (3.) Sutala, ruled by Bali; (4.) Talātala, ruled by Māya; (5.) Mahātala, where reside the great serpents; (6.) Rasātala, where the Daityas and Dānavas dwell; (7.) Pātāla, the lowermost, in which Vāsuki reigns over the chief Nāgas or snake-gods. In the Siva Purāna there are eight: Pātāla, Tala, Atala, Vitala, Tāla, Vidhi-pātāla, Sarkarā-bhūmi, and Vijaya. The sage Nārada paid a visit to these regions, and on his return to the skies gave a glowing account of them, declaring them to be far more delightful than Indra's heaven, and abounding with every kind of luxury and sensual gratification.

PĀTALLI-PUTRA. The Palibothra of the Greek writers, and described by them as being situated at the confluence of the Erranaboa (the Sone river) with the Ganges. It was the capital of the Nandas, and of the Maurya dynasty, founded by Chandragupta, which succeeded them as rulers of Magadha. The city has been identified with the modern Patna; for although the Sone does not now fall into the Ganges there, the modern town is smaller in extent than the ancient one, and there is good reason for believing that the rivers have changed their courses.

PĀTANJALA. The Yoga philosophy. *See Darsana.*

PATANJALI. The founder of the Yoga philosophy. (*See Darsana.*) The author of the Mahā-bhāshya, a celebrated commentary on the Grammar of Pāṇini, and a defence of that work against the criticisms of Kātyāyana. He is supposed to have written about 200 B.C. Rām Krishna Gopāl Bhandarkar, a late inquirer, says, "He probably wrote the third chapter of his Bhāshya between 144 and 142 B.C." Weber, however, makes

his date to be 25 A.D. He is also called Gonardīya and Gonikā-putra. A legend accounting for his name represents that he fell as a small snake from heaven into the palm of Pānini (*pata*, 'fallen'; *anjali*, 'palm').

PĀTHA. 'Reading.' There are three forms, called Pāshas, in which the Vedic text is read and written:—(1.) Sanhitā-pātha, the ordinary form, in which the words coalesce according to the rules of Sandhi; (2.) Pāda-pātha, in which each word stands separate and independent; (3.) Krama-pātha, in which each word is given twice, first joined with the word preceding and then with the word following.

PATTANA. 'City.' Several great places have been known as Pattan or 'the city.' Soma-nātha was Pattan; Anhalwāra is still known as Pattan, and there is also Patna.

PAULOMAS. Kasyapa by his wife Puloma had many thousand "distinguished Dānavas called Paulomas, who were powerful, ferocious, and cruel." They were killed by Arjuna.

PAUNDRA, PAUNDRAKA. Belonging to the country of Pundra. The conch-shell of Bhīshma.

PAUNDRAKA. A pretender who, on the strength of being a Vāsu-deva, or descendant of one named Vasu-deva, set himself up in opposition to Krishna, who was son of Vasu-deva, and assumed his style and insignia. He was supported by the king of Kāsi (Benares), but he was defeated and killed by Krishna, and Benares was burnt.

PAURAVAS. Descendants of Puru of the Lunar race. *See* Puru.

PAVANA. 'Wind.' The god of the wind. *See* Vāyu.

PHĀLGUNA. 1. A name of Arjuna. 2. Name of a month.

PLNDĀRAKA. A watering-place on the coast of Gujarat, near Dwārakā, resorted to occasionally by Krishna. It still survives as a village, and is held in veneration. It is about twenty miles from the north-west extremity of the Peninsula.

PINGALA. 1. The great authority on the Chhandas or Prosody of the Vedas. He is supposed to have written about two centuries B.C. 2. Name of one of the serpent kings sometimes identified with the foregoing.

PIPPALĀDA. A school of the Atharva-veda, founded by a sage of that name.

PISĀCHAS (mas.), PISĀCHĪ (fem.). Fiends, evil spirits,

placed by the Vedas as lower than Rākshasas. The vilest and most malignant order of malevolent beings. Accounts differ as to their origin. The Brāhmaṇa and the Mahā-bhārata say that they were created by Brahmā, together with the Asuras and Rākshasas, from the stray drops of water which fell apart from the drops out of which gods, men, gandharvas, &c., had been produced. According to Manu they sprang from the Prajāpatis. In the Purānas they are represented as the offspring of Kasyapa by his wife Krodhavasā, or Pisāchā, or Kapiśā.

PISĀCHA-LOKA. *See* Loka.

PISITĀSANAS, PISITĀSINS. Carnivorous and cannibal imps descended from Nikashā.

PITĀ-MAHA. A paternal grandfather. A name of Brahmā as the great father of all.

PITĀMBARA. 'Clothed in yellow garments.' A name of Vishnu.

PITHA-STHĀNA. 'Seat,' or lit. 'place of a seat.' 'Fifty-one places where, according to the Tantras, the limbs of Sati fell when scattered by her husband Siva, as he bore her dead body about and tore it to pieces after she had put an end to her existence at Daksha's sacrifice. This part of the legend seems to be an addition to the original fable, made by the Tantras, as it is not in the Purānas. (*See* Daksha.) It bears some analogy to the Egyptian fable of Isis and Osiris. At the Piṭha-sthānas, however, of Jwāla-mukhi, Vindhya-vāsinī, Kāli-ghāṭ, and others, temples are erected to the different forms of Devī or Sati, not to the phallic emblem of Mahā-deva, which, if present, is there as an accessory, not as a principal; and the chief object of worship is a figure of the goddess—a circumstance in which there is an essential difference between the temples of Durgā and the shrines of Osiris."—Wilson.

PITRIS. Patres; the fathers; the Manes. This name is applied to three different classes of beings:—1. The Manes of departed forefathers, to whom *pindas* (balls of rice and flour) and water are offered at stated periods. 2. The ten Prajāpatis or mythical progenitors of the human race. 3. "According to a legend in the Hari-vansa and in the Vāyu Purāna, the first Pitris were the sons of the gods. The gods having offended Brahmā by neglecting to worship him, were cursed by him to become fools; but, upon their repentance, he directed them to

apply to their sons for instruction. Being taught accordingly the rites of expiation and penance by their sons, they addressed them as fathers; whence the sons of the gods were the first *Pitrīs*." The account given of the *Pitrīs* is much the same in all the *Purāṇas*. "They agree in distinguishing them into seven classes, three of which are without form, or composed of intellectual, not elementary substance, and assuming what forms they please; and four are corporeal. When the *Purāṇas* come to the enumeration of the particular classes, they somewhat differ, and the accounts in all the works are singularly imperfect." The incorporeal *Pitrīs*, according to one enumeration, are the *Vairājas*, *Agnishwāttas*, and *Barhishads*. The first of these seem also to be called *Subhāswaras*, *Somasads*, and *Saumyas*. The corporeal are the *Su-kālas* or *Su-kālins*, *Āngiratas*, *Su-swadhas*, and *Somapas*. The *Sukālas* are also called *Mānasas*; the *Somapas* are also called *Ushmapas*; the *Āngiratas* seem also to be called *Havishmats*, *Havirbhūjas*, and *Upahutas*; and the *Su-swadhas* are apparently the same as the *Ājyapas* and *Kāvyas* or *Kavyas*. The *Vairājas* are the Manes of great ascetics and anchorites, the *Agnishwāttas* are the *Pitrīs* of the gods, the *Barhishads* of demons, the *Somapas* of *Brāhmans*, the *Havishmats* of *Kshatriyas*, the *Ājyapas* of *Vaisyas*, and the *Su-kālins* of the *Sūdras*; but one authority, the *Hari-vansa*, makes the *Somapas* belong to the *Sūdras*, and the *Su-kālins* to the *Brāhmans*, and there appears to be good reason for this. Other names are given by Dr. F. Hall from various authorities (*Vishnu Purāṇa*, iii. 339): *Rasmipas*, *Phenapas*, *Sudhāvats*, *Gārhapatyas*, *Ekasringas*, *Chaturvedas*, and *Kālas*. Besides these there are the *Vyāmas*, 'fumes,' the *Pitrīs* of the barbarians. The *Rig-veda* and *Manu* make two independent classes, the *Agni-dagdhas* and the *An-agni-dagdhas*, those 'who when alive kept up (or did not keep up) the household flame,' and presented (or did not present) oblations with fire. The *Vishnu Purāṇa* makes the *Barhishads* identical with the former, and the *Agnishwāttas* with the latter. *Yama*, god of the dead, is king of the *Pitrīs*, and *Swadhā*, 'oblation,' is sometimes said to be their mother, at others their wife.—*Wilson, Vishnu Purāṇa*, iii. 157, 339. See *Manu*, iii. 192

PITRI-LOKA. See *Loka*.

PITRI-PATI 'The lord of the Manes.' *Yama*, judge of the dead.

PIYADASI. *See* Asoka.

PRABHĀSA. A place of pilgrimage on the coast of Gujarat, near to Dwārakā, and also near to the temple of Soma-nātha.

PRABHĀVATĪ. Wife of Pradyumna (q.v.).

PRABODHA-CHANDRODAYA. 'The rise of the moon of knowledge.' A philosophical drama by Krishna Misra, who is supposed to have lived about the twelfth century. It has been translated into English by Dr. Taylor, and into German by Rosenkranz and by Hirzel.

PRACHANDA-PĀNDAVA. 'The incensed Pandavas.' A drama in two acts by Rāja Sekhara, the main incident in which is the outrage of Draupadī by the assembled Kaurava princes.

PRACHETAS. 1. One of the Prajāpatis. 2. An ancient sage and lawgiver. 3. The ten Prachetasas were sons of Prāchinarbarhis and great-grandsons of Prithu, and, according to the *Vishnu Purāna*, they passed ten thousand years in the great ocean, deep in meditation upon Vishnu, and obtained from him the boon of becoming the progenitors of mankind. They took to wife Mārishā, daughter of Kandu, and Daksha was their son. *See* Daksha.

PRĀCHYAS. The people of the east; those east of the Ganges; the Prasii of the Greeks.

PRADHĀNA. Matter. Primary matter, or nature as opposed to spirit.

PRADYUMNA. A son of Krishna by Rukmini. When a child only six days old, he was stolen by the demon Sambara and thrown into the ocean. There he was swallowed by a fish, which was afterwards caught and carried to the house of Sambara. When the fish was opened, a beautiful child was discovered, and Māyā-devī or Māyā-vatī, the mistress of Sambara's household, took him under her care. The sage Nārada informed her who the child was, and she reared him carefully. When he grew up she fell in love with him, and informed him who he was and how he had been carried off by Sambara. He defied the demon to battle, and after a long conflict slew him. Then he flew through the air with Māyāvati, and alighted in the inner apartments of his father's palace. Krishna presented him to his mother Rukmini "with the virtuous Māyāvati his wife," declaring her really to be the goddess Rati. Pradyumna also married Kakudmatī, the daughter of Rukmin, and had by her a son named Aniruddha.

Pradyumna was killed at Dwārakā in the presence of his father during a drunken brawl. Though Pradyumna passed as the son of Krishna, he was, according to the legend, a revival or resuscitation of Kāma, the god of love, who was reduced to ashes by the fiery glance of Siva, and so the name Pradyumna is used for Kāma. (*See Kāma.*) The Vishnu Purāna puts the following words into the mouth of Nārada when he presented Pradyumna to Rukminī :—“When Manmatha (the deity of love) had perished, the goddess of beauty (Rati), desirous to secure his revival, assumed a delusive form, and by her charms fascinated the demon Sambara, and exhibited herself to him in various illusory enjoyments. This thy son is the descended Kāma ; and this is (the goddess) Rati, his wife. There is no occasion for any uncertainty ; this is thy daughter-in-law.” In the Harivansa he has a wife named Prabhāvatī, daughter of King Vajra-nābha. When he went to see her for the first time, he changed himself into a bee and lived in a garland of flowers which had been prepared for her. According to the Mahā-bhārata, he was Sanat-kumāra, the son of Brahmā.

PRADYUMNA - VIJAYA. ‘Pradyumna victorious.’ A drama in seven acts upon the victory of Pradyumna over the Daitya Vajra-nābha, written by Sankara Dikshita about the middle of the last century. “The play is the work of a Pandit, not of a poet.”—*Wilson.*

PRĀG-JYOTISHA. A city situated in the east, in Kāma-rūpa on the borders of Assam. *See Naraka.*

PRAHLĀDA, PRAHRĀDA. A Daitya, son of Hiranya-kasipu and father of Bali. Hiranya-kasipu, in his wars with the gods, had wrested the sovereignty of heaven from Indra and dwelt there in luxury. His son Prahlāda, while yet a boy, became an ardent devotee of Vishnu, which so enraged his father that he ordered the boy to be killed ; but not the weapons of the Daityas, the fangs of the serpents, the tusks of the celestial elephants, nor the flames of fire took any effect, and his father was constrained to send him back to his preceptor, where he continued so earnest in performing and promoting the worship of Vishnu that he eventually obtained final exemption from existence. According to some accounts, it was to avenge Prahlāda, as well as to vindicate his own insulted majesty, that Vishnu became incarnate as the Nara-sinha, ‘man-lion,’ and slew

Hiranya-kasipu. After the death of his father, Prahlāda became king of the Daityas and dwelt in Pātāla ; but, according to the Pādma Purāna, he was raised to the rank of Indra for life, and finally united with Vishnu. The Pādma Purāna carries the story farther back to a previous birth. In this previous existence Prahlāda was a Brāhman named Soma-sarman, fifth son of Siva-sarman. His four brothers died and obtained union with Vishnu, and he desired to follow them. To accomplish this he engaged in profound meditation, but he allowed himself to be disturbed by an alarm of the Daityas, and so was born again as one of them. He took the part of his race in the war between them and the gods, and was killed by the discus of Vishnu, after that he was again born as son of Hiranya-kasipu.

PRAJĀ-PATI. 'Lord of creatures,' a progenitor, creator. In the Veda the term is applied to Indra, Savitri, Soma, Hiranya-garbha, and other deities. In Manu the term is applied to Brahmā as the active creator and supporter of the universe ; so Brahmā is the Prajā-pati. It is also given to Manu Swāyambhuva himself, as the son of Brahmā and as the secondary creator of the ten *Rishis*, or "mind-born sons" of Brahmā, from whom mankind has descended. It is to these ten sages, as fathers of the human race, that the name Prajā-pati most commonly is given. They are Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasishtha, Prachetas or Daksha, Bhrigu, and Nārada. According to some authorities the Prajā-patis are only seven in number, being identical with the seven great *Rishis*. (See *Rishi*.) The number and names of the Prajā-patis vary in different authorities : the Mahā-bhārata makes twenty-one.

PRAKĀSAS. Messengers of Vishnu, also called Vishnu-dūtas.

PRĀKRITA. The Prākrits are provincial dialects of the Sanskrit, exhibiting more or less deterioration from the original language ; and they occupy an intermediate position between that language and the modern vernaculars of India, very similar to that of the Romance languages between the Latin and the modern languages of Europe. They resemble the European languages also in another respect : they have in them a small proportion of words which have not been affiliated on the original classical language, and are apparently remnants of a different

tongue and an older race. The Prākrits are chiefly known from the dramas in which kings and Brāhmans speak Sanskrit, while characters of inferior position speak in different Prākrits. Sometimes these Prākrit passages are so very debased that it hardly seems possible for them to be specimens of really spoken vernaculars. Such passages may perhaps be comic exaggerations of provincial peculiarities. The Prākrits have received careful study, and the Prākṛita-prakāśa, a Grammar by Vararuchi, translated by Professor Cowell, was probably written about the beginning of the Christian era. *See* Kātyāyana.

PRAKRITI. Nature; matter as opposed to spirit. The personified will of the Supreme in the creation, and the prototype of the female sex, identified with Māyā or illusion. The Sakti or female energy of any deity.

PRALAMBA. An Asura killed by Krishna, according to the Mahā-bhārata. His story as told in the Vishnu Purāna is, that he was an Asura and a dependant of Kansa. With the object of devouring the boys Krishna and Bala-rāma, he joined them and their playmates in jumping. Pralambā was beaten by his opponent Bala-rāma, and by the rules of the game had to carry the victor back on his shoulders to the starting-place. He took up Bala-rāma and then expanded his form, and was making off with his rider when Bala-rāma called upon Krishna for assistance. Krishna made a long speech, and ended by telling him to suspend awhile his mortal character and do what was right. Bala-rāma laughed, squeezed Pralamba with his knees, and beat him on the head with his fists till his eyes were knocked out and his brain forced through his skull, so that he fell to the ground and expired.

PRALAYA. A dissolution of the world at the end of a kalpa.

PRAMATHAS. A class of demi-gods or fiends attendant upon Siva.

PRAMLOCHĀ. A celestial nymph sent by Indra to beguile the sage Kandu from his devotion and austerities. She lived with him for some hundreds of years, which were but as a day to the sage. When he awoke from his delusion he drove the nymph from his presence. The child with which she was pregnant by him came forth from her body in drops of perspiration, which she left upon the leaves of the trees. These drops congealed and became eventually the lovely nymph Mārishā (q.v.).

PRĀNA. 'Breath or life.' In the Atharva-veda it is personified and a hymn is addressed to it.

PRASANNA-RĀGHAVA. A drama by Jaya-deva in seven acts. It has been printed at Benares.

PRASENA. Son of Nighna and brother of Satrā-jit or Satrājita. He was killed by a lion. *See* Syamantaka.

PRASNA. Name of an Upanishad (q.v.).

PRASŪTI. A daughter of Manu and wife of Daksha.

PRATARDANA. Son of Divodāsa, king of Kāśī. The whole family of Divodāsa was slain by a king named Vita-havya. The afflicted monarch through a sacrifice performed by Bhrigu obtained a son, Pratardana, who became a mighty warrior, and avenged the family wrongs upon his father's foe. Vita-havya then flew to the sage Bhrigu for protection, and was by him raised to the dignity of a Brahmarshi.

PRĀTISĀKHYAS. Treatises on the phonetic laws of the language of the Vedas, dealing with the euphonic combination of letters and the peculiarities of their pronunciation as they prevailed in the different Sākhās or Vedic schools. These treatises are very ancient, but they are considerably later than the hymns, for the idiom of the hymns must have become obscure and obsolete before these treatises were necessary. Four such treatises are known :—

Rig-veda.—One which is considered to belong to the Sākhalā-sākhā of this Veda, and is ascribed to Saunaka. It has been edited and translated into German by Max Müller, and into French by M. Regnier.

Yajur-veda.—Taittirīya-prātisākhya, belonging to the Black Yajur, printed in the *Bibliotheca Indica* and also in the Journal of the American Oriental Society, with a translation by Professor Whitney.

Vājasaneyi-prātisākhyā.—Belonging to the White Yajur. It is attributed to Kātyāyana, and has been edited and translated by Weber.

Atharva-veda.—The Saunakiya Chaturādhyāyika, *i.e.*, Saunaka's treatise in four chapters. Edited and translated into English by Whitney.

No Prātisākhyā of the Sāma-veda has been discovered.

PRATI-SHTHĀNA. An ancient city, the capital of the early kings of the Lunar race : "it was situated on the eastern

side of the confluence of the Ganges and Jumna," opposite to the modern Allāhābād. The capital of Sālivāhana on the Godāvari, supposed to be the same as "Pattan" or "Pyetan."

PRAUDHA-BRĀHMANA. One of the eight Brāhmaṇas of the Sāma-veda. It contains twenty-five sections, and is therefore also called Pancha-vinsa.

PRAYĀGA. The modern Allāhābād. The place where the Ganges, Jumna, and the fabled subterranean Sarasvatī unite, called also Tri-venī, 'the triple braid.' It has always been a celebrated place of pilgrimage.

PRETA. A ghost; an evil spirit animating a dead carcase, and haunting cemeteries and other places.

PRISHADHRA. A son of Manu Vaivaswata, who, according to the Hari-vansa and the Purāṇas, became a Sūdra because he killed the cow of his religious preceptor.

PRISHATA. Drupada's father.

PRISNI. In the Vedas and Purāṇas, the earth, the mother of the Maruts. The name is used in the Vedas also for a cow. There were several females of this name, and one of them is said to have been a new birth of Devakī.

PRITHĀ. A name of Kuntī.

PRITHĪ, PRITHU, PRITHI - VAINYĀ. Prithī or Prithi-vainya, i.e., Prithi, son of Vena, is mentioned in the Rig-veda, and he is the declared Rishi or author of one of the hymns. The Atharva-veda says, "She (Vīrāj) ascended: she came to men. Men called her to them, saying, 'Come, Irāvatī.' Manu Vaivaswata was her calf, and the earth her vessel. Prithivainya milked her; he milked from her agriculture and grain. Men subsist on agriculture and grain." The Satapatha Brāhmaṇa refers to Prithi as "first of men who was installed as a king." These early allusions receive a consistent form in the Purāṇas, and we have the following legend:—Prithi was son of Vena, son of Anga. He was called the first king, and from him the earth received her name Prithivi. The Vishnu Purāṇa says that the Rishis "inaugurated Vena monarch of the earth," but he was wicked by nature and prohibited worship and sacrifice. Incensed at the decay of religion, pious sages beat Vena to death with blades of holy grass. In the absence of a king robbery and anarchy arose, and the Munis, after consultation, proceeded to rub the thigh of the dead king in order to produce a son. There came forth

“a man like a charred log, with flat face and extremely short.” This man became a Nishāda, and with him came out the sins of the departed king. The Brāhmans then rubbed the right arm of the corpse, “and from it sprang the majestic Prithu, Vena’s son, resplendent in body, glowing like the manifested Agni. . . . At his birth all creatures rejoiced, and through the birth of this virtuous son Vena, delivered from the hell called Put, ascended to heaven.” Prithu then became invested with universal dominion. His subjects, who had suffered from famine, besought him for the edible plants which the earth withheld. In anger he seized his bow to compel her to yield the usual supply. She assumed the form of a cow and fled before him. Unable to escape, she implored him to spare her, and promised to restore all the needed fruits if a calf were given to her, through which she might be able to secrete milk. “He therefore, having made Swāyam-bhuva Manu the calf, milked the earth, and received the milk into his own hand for the benefit of mankind. Thence proceeded all kinds of corn and vegetables upon which people subsist now and perpetually. By granting life to the earth Prithu was as her father, and she thence derived the patronymic appellation *Prithivī*” This milking the earth has been made the subject of much allegory and symbolism. The *Matsya Purāna* specifies a variety of milkers, gods, men, Nāgas, Asuras, &c., in the follow style:—“The *Rishis* milked the earth through Brihaspati; their calf was Soma, the *Vedas* were the vessel, and the milk was devotion.” Other *Purānas* agree with only slight deviations. “These mystifications,” says Wilson, “are all, probably, subsequent modifications of the original simple allegory which typified the earth as a cow, who yielded to every class of beings the milk they desired, or the object of their wishes.”

PRITHIVĪ. ‘The broad.’ The earth or wide world. In the *Vedas* the earth is personified as the mother of all beings, and is invoked together with the sky. According to the *Vedas* there are three earths corresponding to the three heavens, and our earth is called *Bhūmi*. Another name of the earth is *Urvī*, ‘wide.’ In the *Vishnu Purāna* she is represented as receiving her name from a mythical person named Prithu, who granted her life, and so was to her as a father. *See* above, *Prithī* or *Prithu*.

PRITHU. A king of the Solar race, a descendant of Ikshwāku. There are many *Prithus*. *See* *Prithī*.

PRIYA-DARSI *See* Asoka.

PRIYAM-VADA. A Vidyā-dhara, son of the king of the Gandharvas.

PRIYA-VRATA. One of the two sons of Brahmā and Sata-rūpā; or, according to other statements, a son of Manu Swāyam-bhuva. “Priya-vrata being dissatisfied that only half the earth was illuminated at one time by the solar rays, followed the sun seven times round the earth in his own flaming car of equal velocity, like another celestial orb, resolved to turn night into day.” He was stopped by Brahmā. “The ruts which were formed by the motion of his chariot wheels were the seven oceans. In this way the seven continents of the earth were made.”—*Bhāgavata Purāna*. In the Vishnu Purāna his wife is stated to be Kāmyā, daughter of Kardama, by whom he had ten sons and two daughters. Three of the sons adopted a religious life, and Priya-vrata divided the seven continents among the others.

PULAHĀ. Name of one of the Prajā-patis and great *Rishis*. His wife was Kshamā, and he had three sons, Kardama, Arvarīvat, and Sahishnu. A Gandharva (q.v.).

PULASTYĀ. One of the Prajā-patis or mind-born sons of Brahmā, and one of the great *Rishis*. He was the medium through which some of the Purānas were communicated to man. He received the Vishnu Purāna from Brahmā and communicated it to Parāsara, who made it known to mankind. He was father of Visravas, the father of Kuvera and Rāvana, and all the Rākshasas are supposed to have sprung from him.

PULINDAS. Barbarians; barbarous tribes living in woods and mountains, especially in Central India; but there were some in the north and on the Indus.

PULOMAN. A Dānava and father of Sachī, wife of Indra. He was killed by Indra when he wished to curse that deity for having ravished his daughter.

PUNDARĪKĀKSHA. ‘The lotus-eyed;’ a name of Vishnu.

PUNDRA. A country corresponding “to Bengal proper, with part of South Bihār and the Jungle Mahals.” A fabulous city between the Hima-vat and Hema-kūta.

PUNYA - SLOKA (mas.), PUNYA - SLOKĀ (fem.). ‘Hymned in holy verse.’ An appellation applied to Krishna, Yudhi-shthira, and Nala, also to Draupadī and Sītā.

PURĀNA. 'Old,' hence an ancient legend or tale of older times. The Purānas succeed the Itihāsas or epic poems, but at a considerable distance of time, and must be distinguished from them. The epics treat of the legendary actions of heroes as mortal men, the Purānas celebrate the powers and works of positive gods, and represent a later and more extravagant development of Hinduism, of which they are in fact the Scriptures. The definition of a Purāna by Amara Sinha, an ancient Sanskrit lexicographer, is a work "which has five distinguishing topics :— (1.) The creation of the universe ; (2.) Its destruction and renovation ; (3.) The genealogy of gods and patriarchs ; (4.) The reigns of the Manus, forming the periods called Manwantaras. (5.) The history of the Solar and Lunar races of kings." These are the Pancha-lakshanas or distinguishing marks, but no one of the Purānas answers exactly to the description ; some show a partial conformity with it, others depart from it very widely. The Vishnu Purāna is the one which best accords with the title. Wilson says, "A very great portion of the contents of many is genuine and old. The sectarian interpolation or embellishment is always sufficiently palpable to be set aside without injury to the more authentic and primitive material ; and the Purānas, although they belong especially to that stage of the Hindu religion in which faith in some one divinity was the prevailing principle, are also a valuable record of the form of Hindu belief which came next in order to that of the Vedas, which grafted hero-worship upon the simpler ritual of the latter, and which had been adopted, and was extensively, perhaps universally, established in India at the time of the Greek invasion." According to the same authority, Pantheism "is one of their invariable characteristics," and underlies their whole teaching, "although the particular divinity who is all things, from whom all things proceed, and to whom all things return, is diversified according to their individual sectarian bias." The Purānas are all written in verse, and their invariable form is that of a dialogue between an exponent and an inquirer, interspersed with the dialogues and observations of other individuals. Thus Pulastya received the Vishnu Purāna from Brahmā ; he made it known to Parāsara, and Parāsara narrated it to his disciple Maitreya. The Purānas are eighteen in number, and in addition to these there are eighteen Upa Purānas or subordinate works. The Purānas are

classified in three categories, according to the prevalence in them of the qualities of purity, gloom, and passion. Those in which the quality of Sattwa or purity prevail are—(1.) Vishnu, (2.) Nāradiya, (3.) Bhāgavata, (4.) Garuda, (5.) Padma, (6.) Varāha. These are Vaishnava Purānas, in which the god Vishnu holds the pre-eminence. The Purānas in which Tamas, the quality of gloom or ignorance, predominates are—(1.) Matsya, (2.) Kūrma, (3.) Linga, (4.) Siva, (5.) Skanda, (6.) Agni. These are devoted to the god Siva. Those in which Rajas or passion prevails relate chiefly to the god Brahmā. They are—(1.) Brahma, (2.) Brahmaṇda, (3.) Brahma-vaivarta, (4.) Mārkandeya, (5.) Bhavishya, (6.) Vāmana. The works themselves do not fully justify this classification. None of them are devoted exclusively to one god, but Vishnu and his incarnations fill the largest space. One called the Vāyu Purāna is in some of the Purānas substituted for the Agni, and in others for the Siva. This Vāyu is apparently the oldest of them, and may date as far back as the sixth century, and it is considered that some of the others may be as late as the thirteenth or even the sixteenth century. One fact appears certain: they must all have received a supplementary revision, because each one of them enumerates the whole eighteen. The Mārkandeya is the least sectarian of the Purānas; and the Bhāgavata, which deals at length with the incarnations of Vishnu, and particularly with his form Krishna, is the most popular. The most perfect and the best known is the Vishnu, which has been entirely translated into English by Professor Wilson, and a second edition, with many valuable notes, has been edited by Dr. F. E. Hall. The text of the Agni and Mārkandeya Purānas is in course of publication in the *Bibliotheca Indica*. The Purānas vary greatly in length. Some of them specify the number of couplets that each of the eighteen contains. According to the Bhāgavata, the sum total of couplets in the whole eighteen is 400,000; the Skanda is the longest, with 81,000, the Brahma and the Vāmana the shortest, with 10,000 couplets each.

The Upa Purānas are named—(1.) Sanat-kumāra, (2.) Nara-sinha or Nri-sinha, (3.) Nāradiya or Vrihan (old) Nāradīya, (4.) Siva, (5.) Dur-vāsasa, (6.) Kāpila, (7.) Mānava, (8.) Ausanasa, (9.) Vāruna, (10.) Kālikā, (11.) Sāmba, (12.) Nandi, (13.) Saura, (14.) Pārāsara, (15.) Āditya, (16.) Māheswara, (17.) Bhāgavata, (18.)

Vāshishtha. These works are not common. Other modern works exist to which the term Purāna has been applied.

An account of each of the eighteen great Purānas is given under its own name.

PURAN-JAYA. 'City-conqueror.' A prince of the Solar race, son of Vikukshi. His story, as told in the Vishnu Purāna, is that in the Tretā age there was war between the gods and the Asuras, in which the former were worsted. They had recourse to Vishnu for assistance, and he directed them to obtain the aid of Puran-jaya, into whose person he promised to infuse a portion of himself. The prince complied with their wishes, and asked that their chief, Indra, would assume the form of a bull and carry him, the prince, upon his hump. This was done, and thus seated Puran-jaya destroyed all the enemies of the gods. As he rode on the hump he obtained the cognomen of Kakut-stha. In explanation of his title Puran-jaya, the Bhāgavata Purāna says that he took the city of the Daityas situated in the west.

PUROCHANA. The emissary of Dur-yodhana who attempted to burn the Pāndavas in their house and was burnt in his own house by Bhima. *See* Mahā-bhārata.

PURU. The sixth king of the Lunar race, youngest son of Yayāti and Sarmishthā. He and his brother Yadu were founders of two great branches of the Lunar race. The descendants of Puru were called Pauravas, and of this race came the Kauravas and Pāndavas. Among the Yādavas or descendants of Yadu was Krishna. *See* Yayāti.

PURUKUTSA. A son of Māndhātri, into whose person Vishnu entered for the purpose of destroying the subterranean Gandharvas, called Mauneyas. He reigned on the banks of the Narmadā, and that river personified as one of the Nāgas was his wife. By her he had a son, Trasadasyu. The Vishnu Purāna is said to have been narrated to him by "Daksha and other venerable sages."

PURŪ-RAVAS. In the Vedas, a mythical personage connected with the sun and the dawn, and existing in the middle region of the universe. According to the *Rig-veda* he was son of Ilā, and a beneficent pious prince; but the Mahā-bhārata says, "We have heard that Ilā was both his mother and his father. The parentage usually assigned to him is that he was

son of Budha by Ilā, daughter of Manu, and grandson of the moon." Through his mother he received the city of Pratishthāna. (See Ilā.) He is the hero of the story and of the drama of Vikrama and Urvāsi, or the "Hero and the Nymph." Purū-ravas is the Vikrama or hero, and Urvāsi is an Apsaras who came down from Swarga through having incurred the imprecation of Mitra and Varuna. On earth Purū-ravas and she became enamoured of each other, and she agreed to live with him upon certain conditions. "I have two rams," said the nymph, "which I love as children. They must be kept near my bedside, and never suffered to be carried away. You must also take care never to be seen by me undressed; and clarified butter alone must be my food." The inhabitants of Swarga were anxious for the return of Urvāsi, and knowing the compact made with Purū-ravas, the Gandharvas came by night and stole her rams. Purū-ravas was undressed, and so at first refrained from pursuing the robbers, but the cries of Urvāsi impelled him to seize his sword and rush after them. The Gandharvas then brought a vivid flash of lightning to the chamber which displayed the person of Purū-ravas. So the charm was broken and Urvāsi disappeared. Purū-ravas wandered about demented in search of her, and at length found her at Kuru-kshetra bathing with four other nymphs of heaven. She declared herself pregnant, and told him to come there again at the end of a year, when she would deliver to him a son and remain with him for one night. Purū-ravas, thus comforted, returned to his capital. At the end of the year he went to the trysting-place and received from Urvāsi his eldest son, Āyus. The annual interviews were repeated until she had borne him five more sons. (Some authorities increase the number to eight, and there is considerable variety in their names.) She then told him that the Gandharvas had determined to grant him any boon he might desire. His desire was to pass his life with Urvāsi. The Gandharvas then brought him a vessel with fire and said, "Take this fire, and, according to the precepts of the Vedas, divide it into three fires; then, fixing your mind upon the idea of living with Urvāsi, offer oblations, and you shall assuredly obtain your wishes." He did not immediately obey this command, but eventually he fulfilled it in an emblematic way, and "obtained a seat in the sphere of the Gandharvas, and was no more separated from his love." As

a son of Ilā, his metronymic is Aila. There is a hymn in the *Rig-veda* which contains an obscure conversation between Purū-ravas and Urvasī. The above story is first told in the *Satapatha Brāhmaṇa*, and afterwards reappears in the *Purāṇas*. The *Bhāgavata Purāṇa* says, “From Purū-ravas came the triple Veda in the beginning of the *Tretā* (age).”

The story is supposed to have a mythic origin. Max Müller considers it “one of the myths of the Vedas which expresses the correlation of the dawn and the sun. The love between the mortal and the immortal, and the identity of the morning dawn and the evening twilight, is the story of Urvasī and Purū-ravas.” The word Urvasī, according to the same writer, “was originally an appellation, and meant dawn.” Dr. Goldstucker’s explanation differs, but seems more apposite. According to this, Purū-ravas is the sun and Urvasī is the morning mist; when Purū-ravas is visible Urvasī vanishes, as the mist is absorbed when the sun shines forth. Urvasī in the story is an Apsaras, and the Apsaras are “personifications of the vapours which are attracted by the sun and form into mists or clouds.”

PURUSHA. ‘Man’ 1. The original eternal man, the Supreme Being, and soul of the universe. 2. A name of Brahmā.

PURUSHA-NĀRĀYANA. The original male. The divine creator Brahmā.

PURUSHA-SŪKTA. A hymn of the *Rig-veda* in which the four castes are first mentioned. It is considered to be one of the latest in date. See *Muir’s Texts*, i. p. 7.

PURUSHOTTAMA. Literally ‘best of men;’ but the word Purusha is here used in its mythic sense of soul of the universe, and so the compound means the “supreme soul.” It is a title of Vishnu, and asserts his right to be considered the Supreme God. So the Hari-vansa says, “Purushottama is whatever is declared to be the highest, Purusha the sacrifice, and everything else which is known by the name of Purusha.”

PURUSHOTTAMA - KSHETRA. The sacred territory round about the temple of Jagannātha in Orissa.

PŪRVA-MĪMĀNSĀ. A school of philosophy. See *Darsana*.

PŪSHAN. A deity frequently mentioned in the *Vedas*, but he is not of a distinctly defined character. Many hymns are addressed to him. The word comes from the root *push*, and the primary idea is that of “nourisher” or Providence. So the

Taittiriya Brahmana says, "When Prajāpati formed living creatures Pūshan nourished them." The account given in Böhtlingk and Roth's Dictionary, and adopted by Dr. Muir, is as follows:—"Pūshan is a protector and multiplier of cattle and of human possessions in general. As a cowherd he carries an ox-goad, and he is drawn by goats. In the character of a Solar deity, he beholds the entire universe, and is a guide on roads and journeys and to the other world. He is called the lover of his sister Sūryā. He aids in the revolution of day and night, and shares with Soma the guardianship of living creatures. He is invoked along with the most various deities, but most frequently with Indra and Bhaga." He is a patron of conjurors, especially of those who discover stolen goods, and he is connected with the marriage ceremonial, being besought to take the bride's hand and bless her. (See *Muir's Texts*, v. 171.) In the Nirukta, and in works of later date, Pūshan is identified with the sun. He is also called the brother of Indra, and is enumerated among the twelve Ādityas. Pūshan is toothless, and feeds upon a kind of gruel, and the cooked oblations offered to him are of ground materials, hence he is called Karambhād. The cause of his being toothless is variously explained. According to the Taittiriya Sanhitā, the deity Rudra, being excluded from a certain sacrifice, shot an arrow at the offering and pierced it. A portion of this sacrifice was presented to Pūshan, and it broke his teeth. In the Mahā-bhārata and in the Purānas the legend takes a more definite shape. "Rudra (Siva), of dreadful power, ran up to the gods present at Daksha's sacrifice, and in his rage knocked out the eyes of Bhaga with a blow, and, incensed, assaulted Pūshan with his foot, and knocked out his teeth as he was eating the purodasa offering." In the Purānas it is not Siva himself, but his manifestation the Rudras, who disturbed the sacrifice of the gods and knocked Pūshan's teeth down his throat. Pūshan is called Āghrini, 'splendid'; Dasra, Dasma, and Dasma-varcas, 'of wonderful appearance or power,' and Kapardin (q.v.).

PUSHKARA. A blue lotus. A celebrated tank about five miles from Ajmīr. One of the seven Dwīpas. (See *Dwīpa*.) The name of several persons. Of the brother of Nala to whom Nala lost his kingdom and all that he possessed in gambling. Of a son of Bharata and nephew of Rāma-chandra, who reigned over the Gāndhāras.

PUSHKARĀVATĪ. A city of the Gāndhāras not far from the Indus. It is the Πευκελαῶτις of Ptolemy, and the Pouskielofati of Hiouen Thsang.

PUSHPA-DANTA. 'Flower-teeth.' 1. One of the chief attendants of Siva. He incurred his master's displeasure by listening to his private conversation with Pārvatī and talking of it afterwards. For this he was condemned to become a man, and so appeared in the form of the great grammarian Kātyāyana. 2. One of the guardian elephants. *See* Loka-pāla.

PUSHPAKA. A self-moving aerial car of large dimensions, which contained within it a palace or city. Kuvera obtained it by gift from Brahmā, but it was carried off by Rāvana, his half-brother, and constantly used by him. After Rāma-chandra had slain Rāvana, he made use of this capacious car to convey himself and Sītā, with Lakshmana and all his allies, back to Ayodhyā; after that he returned it to its owner, Kuvera. It is also called Ratna-varshuka, "that rains jewels."

PUSHPA-KARANDINI. A name of Ujjayinī.

PUSHPA-MITRA. The first of the Sunga kings, who succeeded the Mauryas, and reigned at Pātāli-putra. In his time the grammarian Patanjali is supposed to have lived.

PUSHPOTKATĀ. A Rākshasī, the wife of Visravas and mother of Rāvana and Kumbha-karna.

PUT. A hell to which childless men are said to be condemned. "A name invented to explain the word *putra*, son (hell-saver)."

PŪTANĀ. A female demon, daughter of Bali. She attempted to kill the infant Krishna by suckling him, but was herself sucked to death by the child.

RĀDHĀ. 1. Wife of Adhiratha and foster-mother of Karna. 2. The favourite mistress and consort of Krishna while he lived as Go-pāla among the cowherds in Vrindā-vana. She was wife of Ayana-ghosha, a cowherd. Considered by some to be an incarnation of Lakshmī, and worshipped accordingly. Some have discovered a mystical character in Rādhā, and consider her as the type of the human soul drawn to the ineffable god, Krishna, or as that pure divine love to which the fickle lover returns.

RĀDHEYA. A metronymic of Karna.

RĀDHIKĀ. A diminutive and endearing form of the name Rādhā.

RĀGA (mas.), RĀGINĪ (fem.). The Rāgas are the musical

modes or melodies personified, six or more in number, and the Rāginīs are their consorts.

RĀGHAVA. Descendant of Raghu, a name of Rāma.

RĀGHAVA-PĀNDAVIYA. A modern poem by Kavi Rāja, which is in high repute. It is an artificial work, which exhibits extraordinary ingenuity in the employment of words. As its name implies, the poem celebrates the actions of Rāghava, *i.e.*, Rāma, the descendant of Raghu, and also those of the Pāndava princes. It thus recounts at once in the same words the story of the Rāmāyana and that of the Mahā-bhārata; and the composition is so managed that the words may be understood as applying either to Rāma or the Pāndavas. It has been printed.

RĀGHAVA-VILĀSA. A poem on the life of Rāma by Viswa-nātha, the author of the Sāhitya-darpana.

RAGHU. A king of the Solar race. According to the Raghu-vansa, he was the son of Dilīpa and great-grandfather of Rāma, who from Raghu got the patronymic Rāghava and the title Raghu-pati, chief of the race of Raghu. The authorities disagree as to the genealogy of Raghu, but all admit him to be an ancestor of Rāma.

RAGHU-PATI. *See* Raghu.

RAGHU-VANSA. 'The race of Raghu.' The name of a celebrated poem in nineteen cantos by Kāli-dāsa on the ancestry and life of Rāma. It has been translated into Latin by Stenzler, and into English by Griffiths. There are other translations and many editions of the text.

RĀHU. Rāhu and Ketu are in astronomy the ascending and descending nodes. Rāhu is the cause of eclipses, and the term is used to designate the eclipse itself. He is also considered as one of the planets, as king of meteors, and as guardian of the south-west quarter. Mythologically Rāhu is a Daitya who is supposed to seize the sun and moon and swallow them, thus obscuring their rays and causing eclipses. He was son of Viprachitti and Sinhikā, and is called by his metronymic Sainhikeya. He had four arms, and his lower part ended in a tail. He was a great mischief-maker, and when the gods had produced the Amrita by churning the ocean, he assumed a disguise, and insinuating himself amongst them, drank some of it. The sun and moon detected him and informed Vishnu, who cut off his head and two of his arms, but, as he had secured immortality,

his body was placed in the stellar sphere, the upper parts, represented by a dragon's head, being the ascending node, and the lower parts, represented by a dragon's tail, being Ketu the descending node. Rāhu wreaks his vengeance on the sun and moon by occasionally swallowing them. The Vishnu Purāna says, "Eight black horses draw the dusky chariot of Rāhu, and once harnessed are attached to it for ever. On the Parvans (nodes, or lunar and solar eclipses) Rāhu directs his course from the sun to the moon, and back again from the moon to the sun. The eight horses of the chariot of Ketu, swift as the wind, are of the dusky red colour of lac, or of the smoke of burning straw." Rāhu is called Abhra-pisācha, 'the demon of the sky ;' Bharanī-bhū, 'born from the asterism Bharanī ;' Graha, 'the seizer ;' Kabandha, 'the headless.'

RAIBHYA. A sage who was the friend of Bharadwāja. He had two sons, Arvāvasu and Parāvasu. The latter, under the curse of Bharadwāja, killed his father, mistaking him for an antelope, as he was walking about at night covered with an antelope's skin. Arvāvasu retired into the forest to obtain by devotion a remission of his brother's guilt. When he returned, Parāvasu charged him with the crime, and he again retired to his devotions. These so pleased the gods that they drove away Parāvasu and restored Raibhya to life. *See Yava-krīta.*

RAIVATA. 1. Son of Reva or Revata. Also called Kakud-min. He had a very lovely daughter named Revatī, and not deeming any mortal worthy of her, he went to Brahmā to consult him. At the command of that god he bestowed her upon Balarāma. He was king of Ānarta, and built the city of Kusasthali or Dwārakā in Gujarat, which he made his capital. 2. One of the Manus (the fifth).

RAIVATA, RAIVATAKA. The range that branches off from the western portion of the Vindhya towards the north, extending nearly to the Jumna.

RĀJA-GRIHA. The capital of Magadha. Its site is still traceable in the hills between Patna and Gaya.

RĀJANYA. A Vedic designation of the Kshatriya caste.

RĀJARSHI (Rāja-rishi). A *Rishi* or saint of the regal caste ; a Kshatriya who, through pure and holy life on earth, has been raised as a saint or demigod to Indra's heaven, as Viswā-mitra, Purū-ravas, &c.

RĀJA SEKHARA. A dramatist who was the author of the dramas *Viddha-Sālabhanjikā* and *Prāchanda-Pāndava*. He was also the writer of *Karpūra-Manjari*, a drama entirely in Prākrit. Another play, *Bāla-Rāmāyana*, is attributed to him. He appears to have been the minister of some Rājput, and to have lived about the beginning of the twelfth century.

RĀJA-SŪYA. 'A royal sacrifice.' A great sacrifice performed at the installation of a king, religious in its nature but political in its operation, because it implied that he who instituted the sacrifice was a supreme lord, a king over kings, and his tributary princes were required to be present at the rite.

RĀJA-TARANGIṄI. A Sanskrit metrical history of Kashmir by Kalhana Pandit. It commences with the days of fable and comes down to the year 1027 A.D. The author probably lived about 1148 A.D. This is the only known work in Sanskrit which deserves the name of a history. The text has been printed in Calcutta. Troyer published the text with a French translation. Wilson and Lassen have analysed it, and Dr. Böhler has lately reviewed the work in the *Indian Antiquary*.

RAJI. A son of Āyus and father of 500 sons of great valour. In one of the chronic wars between the gods and the Asuras it was declared by Brahmā that the victory should be gained by that side which Raji joined. The Asuras first sought him, and he undertook to aid them if they promised to make him their king on their victory being secured. They declined. The heavenly hosts repaired to him and undertook to make him their Indra. After the Asuras were defeated he became king of the gods, and Indra paid him homage. When he returned to his own city, he left Indra as his deputy in heaven. On Raji's death Indra refused to acknowledge the succession of his sons, and by the help of Brihaspati, who led them astray and effected their ruin, Indra recovered his sovereignty.

RĀKA. A Rākshasi, wife of Visravas and mother of Khara and Sūrpa-nakha.

RĀKSHASAS. Goblins or evil spirits. They are not all equally bad, but have been classified as of three sorts—one as a set of beings like the Yakshas, another as a sort of Titans or enemies of the gods, and lastly, in the common acceptation of the term, demons and fiends who haunt cemeteries, disturb sacrifices, harass devout men, animate dead bodies, devour human beings,

and vex and afflict mankind in all sorts of ways. These last are the Rākshasas of whom Rāvana was chief, and according to some authorities, they are descended, like Rāvana himself, from the sage Pulastya. According to other authorities, they sprang from Brahmā's foot. The Vishnu Purāna also makes them descendants of Kasyapa and Khasā, a daughter of Daksha, through their son Rākshas; and the Rāmāyana states that when Brahmā created the waters, he formed certain beings to guard them who were called Rākshasas (from the root *raksh*, to guard, but the derivation from this root may have suggested the explanation), and the Vishnu Purāna gives a somewhat similar derivation. It is thought that the Rākshasas of the epic poems were the rude barbarian races of India who were subdued by the Āryans.

When Hanumān entered the city of Lankā to reconnoitre in the form of a cat, he saw that "the Rākshasas sleeping in the houses were of every shape and form. Some of them disgusted the eye, while some were beautiful to look upon. Some had long arms and frightful shapes; some were very fat and some were very lean: some were mere dwarfs and some were prodigiously tall. Some had only one eye and others only one ear. Some had monstrous bellies, hanging breasts, long projecting teeth, and crooked thighs; whilst others were exceedingly beautiful to behold and clothed in great splendour. Some had two legs, some three legs, and some four legs. Some had the heads of serpents, some the heads of donkeys, some the heads of horses, and some the heads of elephants."—(*Rāmāyana*.)

The Rākshasas have a great many epithets descriptive of their characters and actions. They are called Anusaras, Asaras, and Hanūshas, 'killers or hurters;' Ishṭi-pachas, 'stealers of offerings;' Sandhyā-balas, 'strong in twilight;' Kshapātas, Naktancharas, Rātri-charas, and Samani-shadas, 'night-walkers;' Nri-jagdhas or Nri-chakshas, 'cannibals;' Palalas, Palādas, Palankashas, Kravyāds, 'carnivorous;' Asra-pas, Asrik-pas, Kaunapas, Kilāla-pas, and Rakta-pas, 'blood-drinkers;' Dandasukas, 'biters;' Praghosas, 'gluttons;' Malina-mukhas, 'black-faced;' Karbūras, &c. But many of these epithets are not reserved exclusively for Rākshasas.

RAKSHASA-LOKA. *See Loka.*

RAKTA-VIJA. An Asura whose combat with the goddess Chāmundā (Devī) is celebrated in the Devī-māhātmya. Each

drop of his blood as it fell on the ground produced a new Asura, but Chāmundā put an end to this by drinking his blood and devouring his flesh.

RĀMA. There are three Rāmas: Parasu-rāma, Rāma-chandra, and Bala-rāma; but it is to the second of these that the name is specially applied.

RĀMA, RĀMA-CHANDRA. Eldest son of Dasa-ratha, a king of the Solar race, reigning at Ayodhyā. This Rāma is the seventh incarnation of the god Vishnu, and made his appearance in the world at the end of the Tretā or second age. His story is briefly told in the Vana Parva of the Mahā-bhārata, but it is given in full length as the grand subject of the Rāmāyana. King Dasa-ratha was childless, and performed the aswa-medha sacrifice with scrupulous care, in the hope of obtaining offspring. His devotion was accepted by the gods, and he received the promise of four sons. At this time the gods were in great terror and alarm at the deeds and menaces of Rāvana, the Rākshasa king of Lankā, who had obtained extraordinary power, in virtue of severe penances and austere devotion to Brahmā. In their terror the gods appealed to Vishnu for deliverance, and he resolved to become manifest in the world with Dasa-ratha as his human father. Dasa-ratha was performing a sacrifice when Vishnu appeared to him as a glorious being from out of the sacrificial fire, and gave to him a pot of nectar for his wives to drink. Dasa-ratha gave half of the nectar to Kausalyā, who brought forth Rāma with a half of the divine essence, a quarter to Kaikeyī, whose son Bharata was endowed with a quarter of the deity, and the fourth part to Su-mitrā, who brought forth two sons, Lakshmana and Satru-ghna, each having an eighth part of the divine essence. The brothers were all attached to each other, but Lakshmana was more especially devoted to Rāma and Satru-ghna to Bharata.

[The two sons of Su-mitrā and the pairing off of the brothers have not passed without notice. The version of the Rāmāyana given by Mr. Wheeler endeavours to account for these circumstances. It says that Dasa-ratha divided the divine nectar between his senior wives, Kausalyā and Kaikeyī, and that when the younger, Su-mitrā, asked for some, Dasa-ratha desired them to share their portions with her. Each gave her half, so Sumitrā received two quarters and gave birth to two sons: "from the

quarter which she received from Kausalyā she gave birth to Lakshmana, who became the ever-faithful friend of Rāma, and from the quarter she received from Kaikeyī she gave birth to Satru-ghna, who became the ever-faithful friend of Bharata." This account is silent as to the superior divinity of Rāma, and according to it all four brothers must have been equals as manifestations of the deity.]

The four brothers grew up together at Ayodhyā, but while they were yet striplings, the sage Viswāmitra sought the aid of Rāma to protect him from the Rākshasas. Dasa-ratha, though very unwilling, was constrained to consent to the sage's request. Rāma and Lakshmana then went to the hermitage of Viswāmitra, and there Rāma killed the female demon Tārakā, but it required a good deal of persuasion from the sage before he was induced to kill a female. Viswāmitra supplied Rāma with celestial arms, and exercised a considerable influence over his actions. Viswāmitra afterwards took Rāma and his brothers to Mithilā to the court of Janaka king of Videha. This king had a lovely daughter named Sītā, whom he offered in marriage to any one who could bend the wonderful bow which had once belonged to Siva. Rāma not only bent the bow but broke it, and thus won the hand of the princess, who became a most virtuous and devoted wife. Rāma's three brothers also were married to a sister and two cousins of Sītā.

This breaking of the bow of Siva brought about a very curious incident, which is probably an interpolation of a later date, introduced for a sectarian purpose. Parasu-rāma, the sixth incarnation of Vishnu, the Brāhman exterminator of the Kshatriyas, was still living upon earth. He was a follower of Siva, and was offended at the breaking of that deity's bow. Notwithstanding that he and Rāma were both incarnations of Vishnu, he challenged Rāma to a trial of strength and was discomfited, but Rāma spared his life because he was a Brāhman.

Preparations were made at Ayodhyā for the inauguration of Rāma as successor to the throne. Kaikeyī, the second wife of Dasa-ratha, and mother of Bharata, was her husband's favourite. She was kind to Rāma in childhood and youth, but she had a spiteful humpbacked female slave named Mantharā. This woman worked upon the maternal affection of her mistress until she aroused a strong feeling of jealousy against Rāma. Kaikeyī

had a quarrel and a long struggle with her husband, but he at length consented to install Bharata and to send Rāma into exile for fourteen years. Rāma departed with his wife Sītā and his brother Lakshmana, and travelling southwards, he took up his abode at Chitra-kūṭa, in the Dandaka forest, between the Yamunā and Godāvarī. Soon after the departure of Rāma, his father Dasa-ratha died, and Bharata was called upon to ascend the throne. He declined, and set out for the forest with an army to bring Rāma back. When the brothers met there was a long contention. Rāma refused to return until the term of his father's sentence was completed, and Bharata declined to ascend the throne. At length it was arranged that Bharata should return and act as his brother's vicegerent. As a sign of Rāma's supremacy Bharata carried back with him a pair of Rāma's shoes, and these were always brought out ceremoniously when business had to be transacted. Rāma passed ten years of his banishment moving from one hermitage to another, and went at length to the hermitage of the sage Agastya, near the Vindhya mountains. This holy man recommended Rāma to take up his abode at Panchāvatī, on the river Godāvarī, and the party accordingly proceeded thither. This district was infested with Rākshasas, and one of them named Sūrpa-nakhā, a sister of Rāvana, saw Rāma and fell in love with him. He repelled her advances, and in her jealousy she attacked Sītā. This so enraged Lakshmana that he cut off her ears and nose. She brought her brothers Khara and Dūshana with an army of Rākshasas to avenge her wrongs, but they were all destroyed. Smarting under her mutilation and with *sprete injuria formæ*, she repaired to her brother Rāvana in Lankā, and inspired him by her description with a fierce passion for Sītā. Rāvana proceeded to Rāma's residence in an aerial car, and his accomplice Māricha having lured Rāma from home, Rāvana assumed the form of a religious mendicant and lulled Sītā's apprehensions until he found an opportunity to declare himself and carry her off by force to Lankā. Rāma's despair and rage at the loss of his faithful wife were terrible. He and Lakshmana went in pursuit and tracked the ravisher. On their way they killed Kabandha, a headless monster, whose disembodied spirit counselled Rāma to seek the aid of Su-grīva, king of the monkeys. The two brothers accordingly went on their way to Su-grīva, and after overcoming some

obstacles and assisting Su-grīva to recover Kishkindhā, his capital, from his usurping brother Bālin, they entered into a firm alliance with him. Through this connection Rāma got the appellations of Kapi-prabhu and Kapi-ratha. He received not only the support of all the forces of Su-grīva and his allies, but the active aid of Hanumān, son of the wind, minister and general of Su-grīva. Hanumān's extraordinary powers of leaping and flying enabled him to do all the work of reconnoitring. By superhuman efforts their armies were transported to Ceylon by "Rāma's bridge," and after many fiercely contested battles the city of Lankā was taken, Rāvana was killed and Sītā rescued. The recovery of his wife filled Rāma with joy, but he was jealous of her honour, received her coldly, and refused to take her back. She asserted her purity in touching and dignified language, and determined to prove her innocence by the ordeal of fire. She entered the flames in the presence of men and gods, and Agni, god of fire, led her forth and placed her in Rāma's arms unhurt. Rāma then returned, taking with him his chief allies to Ayodhyā. Re-united with his three brothers, he was solemnly crowned and began a glorious reign, Lakshmana being associated with him in the government. The sixth section of the Rāmāyana here concludes ; the remainder of the story is told in the Uttara-kānda, a subsequent addition. The treatment which Sītā received in captivity was better than might have been expected at the hands of a Rākshasa. She had asserted and proved her purity, and Rāma believed her ; but jealous thoughts would cross his sensitive mind, and when his subjects blamed him for taking back his wife, he resolved, although she was pregnant, to send her to spend the rest of her life at the hermitage of Vālmīki. There she was delivered of her twin sons Kusa and Lava, who bore upon their persons the marks of their high paternity. When they were about fifteen years old they wandered accidentally to Ayodhyā and were recognised by their father, who acknowledged them, and recalled Sītā to attest her innocence. She returned, and in a public assembly declared her purity, and called upon the earth to verify her words. It did so. The ground opened and received "the daughter of the furrow," and Rāma lost his beloved and only wife. Unable to endure life without her, he resolved to follow, and the gods favoured his determination. Time appeared to him in the form of an ascetic

and told him that he must stay on earth or ascend to heaven and rule over the gods. Lakshmana with devoted fraternal affection endeavoured to save his brother from what he deemed the baleful visit of Time. He incurred a sentence of death for his interference, and was conveyed bodily to Indra's heaven. Rāma with great state and ceremony went to the river Sarayū, and walking into the water was hailed by Brahmā's voice of welcome from heaven, and entered "into the glory of Vishnu."

The conclusion of the story as told in the version of the Rāmāyana used by Mr. Wheeler differs materially. It represents that Sītā remained in exile until her sons were fifteen or sixteen years of age. Rāma had resolved upon performing the Aswa-medha sacrifice; the horse was turned loose, and Satru-ghna followed it with an army. Kusa and Lava took the horse and defeated and wounded Satru-ghna. Rāma then sent Lakshmana to recover the horse, but he was defeated and left for dead. Next Bharata was sent with Hanumān, but they were also defeated. Rāma then set out himself to repair his reverses. When the father and sons came into each other's presence, nature spoke out, and Rāma acknowledged his sons. Sītā also, after receiving an admonition from Vālmiki, agreed to forgive her husband. They returned to Ayodhyā. Rāma performed the Aswa-medha, and they passed the remainder of their lives in peace and joy.

The incidents of the first six kāndas of the Rāmāyana supply the plot of Bhava-bhūti's drama Mahā-vīra-charita. The Uttarakānda is the basis of his Uttara-rāma-charita. This describes Rāma's jealousy, the banishment of Sītā, and the birth of her sons; but the subsequent action is more human and affecting than in the poem. Rāma repents of his unjust treatment of his wife, and goes forth to seek her. The course of his wanderings is depicted with great poetic beauty, and his meeting with his sons and his reconciliation with Sītā are described with exquisite pathos and tenderness. The drama closes when

"All conspires to make their happiness complete."

The worship of Rāma still holds its ground, particularly in Oude and Bihār, and he has numerous worshippers. "It is noteworthy," says Professor Williams, "that the Rāma legends have always retained their purity, and, unlike those of Brahmā,

Krishna, Siva, and Durgā, have never been mixed up with indecencies and licentiousness. In fact, the worship of Rāma has never degenerated to the same extent as that of some of these other deities." This is true; but it may be observed that Rāma and his wife were pure; there was nothing in their characters suggestive of license; and if "the husband of one wife" and the devoted and affectionate wife had come to be associated with impure ideas, they must have lost all that gave them a title to veneration. The name of Rāma, as 'Rām! Rām!' is a common form of salutation.

RĀMĀYANA. 'The Adventures of Rāma.' The oldest of the Sanskrit epic poems, written by the sage Vālmīki. It is supposed to have been composed about five centuries B.C., and to have received its present form a century or two later. The MSS. of the Rāmāyana vary greatly. There are two well-known distinct recensions, the Northern and the Bengal. The Northern is the older and the purer; the additions and alterations in that of Bengal are so numerous that it is not trustworthy, and has even been called "spurious." Later researches have shown that the variations in MSS. found in different parts of India are so diverse that the versions can hardly be classed in a certain number of different recensions. Unfortunately the inferior edition is the one best known to Europeans. Carey and Marshman translated two books of it, and Signor Gorresio has given an Italian translation of the whole. Schlegel published a Latin translation of the first book of the Northern recension. The full texts of both these recensions have been printed, and Mr. Wheeler has given an epitome of the whole work after the Bengal recension. There is also a poetical version by Griffiths.

Besides the ancient Rāmāyana, there is another popular work of comparative modern times called the Adhyātma Rāmāyana. The authorship of it is ascribed to Vyāsa, but it is generally considered to be a part of the Brahmānda Purāna. It is a sort of spiritualised version of the poem, in which Rāma is depicted as a saviour and deliverer, as a god rather than a man. It is divided into seven books, which bear the same names as those of the original poem, but it is not so long.

The Rāmāyana celebrates the life and exploits of Rāma (Rāma-chandra), the loves of Rāma and his wife Sītā, the rape of the latter by Rāvana, the demon king of Ceylon, the war

carried on by Rāma and his monkey allies against Rāvana, ending in the destruction of the demon and the rescue of Sītā, the restoration of Rāma to the throne of Ayodhyā, his jealousy and banishment of Sītā, her residence at the hermitage of Vālmiki, the birth of her twin sons Kusa and Lava, the father's discovery and recognition of his children, the recall of Sītā, the attestation of her innocence, her death, Rāma's resolution to follow her, and his translation to heaven.

The Rāmāyana is divided into seven kāndas or sections, and contains about 50,000 lines. The last of the seven sections is probably of later date than the rest of the work.

1. Bāla-kānda. The boyhood of Rāma.
2. Ayodhyā-kānda. The scenes at Ayodhyā, and the banishment of Rāma by his father, King Dasa-ratha.
3. Aranya-kānda. 'Forest section.' Rāma's life in the forest, and the rape of Sītā by Rāvana.
4. Kishkindhyā-kānda. Rāma's residence at Kishkindhyā, the capital of his monkey ally, King Su-grīva.
5. Sundara-kānda. 'Beautiful section.' The marvellous passage of the straits by Rāma and his allies and their arrival in Ceylon.
6. Yuddha-kānda. 'War section.' The war with Rāvana, his defeat and death, the recovery of Sītā, the return to Ayodhyā and the coronation of Rāma. This is sometimes called the Lankā or Ceylon Kānda.
7. Uttara-kānda. 'Later section.' Rāma's life in Ayodhyā, his banishment of Sītā, the birth of his two sons, his recognition of them and of the innocence of his wife, their reunion, her death, and his translation to heaven.

The writer or the compilers of the Rāmāyana had a high estimate of its value, and it is still held in very great veneration. A verse in the introduction says, "He who reads and repeats this holy life-giving Rāmāyana is liberated from all his sins and exalted with all his posterity to the highest heaven;" and in the second chapter Brahmā is made to say, "As long as the mountains and rivers shall continue on the surface of the earth, so long shall the story of the Rāmāyana be current in the world." (For the age of the Rāmāyana, see p. 190.)

RĀMA-GIRI. 'The hill of Rāma.' It stands a short distance north of Nāgpur.

RĀMA-SETU. 'Rāma's bridge,' constructed for him by his

general, Nala, son of Viswa-karma, at the time of his invasion of Ceylon. This name is given to the line of rocks in the channel between the continent and Ceylon, called in maps "Adam's bridge."

RĀMATĀPĀNIYOPANISHAD. An Upanishad of the Atharva-veda, in which Rāma is worshipped as the supreme god and the sage Yājñawalkya is his glorifier. It has been printed and translated by Weber in his *Indische Studien*, vol. ix.

RAMBHĀ. An Apsaras or nymph produced at the churning of the ocean, and popularly the type of female beauty. She was sent by Indra to seduce Viswāmitra, but was cursed by that sage to become a stone, and remain so for a thousand years. According to the Rāmāyana, she was seen by Rāvana when he went to Kailāsa, and he was so smitten by her charms that he ravished her, although she told him that she was the wife of Nala-kūvara, son of his brother Kuvera.

RĀMESWARA. 'Lord of Rāma.' Name of one of the twelve great Lingas set up, as is said, by Rāma at Rāmeswaram or Rāmisseram, which is a celebrated place of pilgrimage, and contains a most magnificent temple.

RĀMOPĀKHYĀNA. 'The story of Rāma,' as told in the Vana-parva of the Mahā-bhārata. It relates many, but far from all, of the incidents celebrated in the Rāmāyana; it makes no mention of Vālmiki, the author of that poem, and it represents Rāma as a human being and a great hero, but not a deity.

RANTIDEVA. A pious and benevolent king of the Lunar race, sixth in descent from Bharata. He is mentioned in the Mahā-bhārata and Purānas as being enormously rich, very religious, and charitable and profuse in his sacrifices. The former authority says that he had 200,000 cooks, that he had 2000 head of cattle and as many other animals slaughtered daily for use in his kitchen, and that he fed innumerable beggars daily with beef.

RATI. 'Love, desire.' The Venus of the Hindus, the goddess of sexual pleasures, wife of Kāma the god of love, and daughter of Daksha. She is also called Revā, Kāmi, Pṛiti, Kāma-patni, 'wife of Kāma;' Kāma-kalā, 'part of Kāma;' Kāma-priyā, 'beloved of Kāma;' Rāga-laṭā, 'vine of love;' Māyāvatī, 'deceiver;' Kelikilā, 'wanton;' Subhāngī, 'fair-limbed.'

RATNAVALI. 'The necklace.' A drama ascribed to a

king of Kashmīr named Sri Harsha Deva. The subject of the play is the loves of Udayana or Vatsa, prince of Kausāmbī, and Vāsava-dattā, princess of Ujjayinī. It was written between 1113 and 1125 A.D., and has been translated by Wilson. There are several editions of the text.

RAUCHYA. The thirteenth Manu. *See* Manu.

RAUDRA. A descendant of Rudra. A name of Kārttikeya, the god of war.

RĀVANA. The demon king of Lankā or Ceylon, from which he expelled his half-brother Kuvera. He was son of Visravas by his wife Nikashā, daughter of the Rākshasa Su-māli. He was half-brother of Kuvera, and grandson of the *Rishi* Pula-stya; and as Kuvera is king of the Yakshas, Rāvana is king of the demons called Rākshasas. Pulastya is said to be the progenitor, not only of Rāvana, but of the whole race of Rākshasas. By penance and devotion to Brahmā, Rāvana was made invulnerable against gods and demons, but he was doomed to die through a woman. He was also enabled to assume any form he pleased. All Rākshasas are malignant and terrible, but Rāvana as their chief attained the utmost degree of wickedness, and was a very incarnation of evil. He is described in the Rāmāyana as having “ten heads (hence his names Dasānana, Dasa-kantha, and Pankti-grīva), twenty arms, and copper-coloured eyes, and bright teeth like the young moon. His form was as a thick cloud or a mountain, or the god of death with open mouth. He had all the marks of royalty, but his body bore the impress of wounds inflicted by all the divine arms in his warfare with the gods. It was scarred by the thunderbolt of Indra, by the tusks of Indra’s elephant Airāvata, and by the discus of Vishnu. His strength was so great that he could agitate the seas and split the tops of mountains. He was a breaker of all laws and a ravisher of other men’s wives. . . . Tall as a mountain peak, he stopped with his arms the sun and moon in their course, and prevented their rising.” The terror he inspires is such that where he is “the sun does not give out its heat, the winds do not blow, and the ocean becomes motionless.” His evil deeds cried aloud for vengeance, and the cry reached heaven. Vishnu declared that, as Rāvana had been too proud to seek protection against men and beasts, he should fall under their attacks, so Vishnu became incarnate as Rāma-chandra for the express purpose of destroying

Rāvana, and vast numbers of monkeys and bears were created to aid in the enterprise. Rāma's wars against the Rākshasas inflicted such losses upon them as greatly to incense Rāvana. Burning with rage, and excited by a passion for Sītā, the wife of Rāma, he left his island abode, repaired to Rāma's dwelling, assumed the appearance of a religious mendicant, and carried off Sītā to Lankā. Rāvana urged Sītā to become his wife, and threatened to kill and eat her if she refused. Sītā persistently resisted, and was saved from death by the interposition of one of Rāvana's wives. Rāma called to his assistance his allies Su-grīva and Hanumān, with their hosts of monkeys and bears. They built Rāma's bridge, by which they passed over into Lankā, and after many battles and wholesale slaughter Rāvana was brought to bay at the city of Lankā. Rāma and Rāvana fought together on equal terms for a long while, victory sometimes inclining to one sometimes to the other. Rāma with a sharp arrow cut off one of Rāvana's heads, "but no sooner did the head fall on the ground than another sprang up in its room." Rāma then took an arrow which had been made by Brahmā, and discharged it at his foe. It entered his breast, came out of his back, went to the ocean, and then returned clean to the quiver of Rāma. "Rāvana fell to the ground and expired, and the gods sounded celestial music in the heavens, and assembled in the sky and praised Rāma as Vishnu, in that he had slain that Rāvana who would otherwise have caused their destruction." Rāvana, though he was chief among Rākshasas, was a Brāhman on his father's side; he was well versed in Sanskrit, used the Vedic ritual, and his body was burnt with Brāhmanical rites. There is a story that Rāvana made each of the gods perform some menial office in his household: thus Agni was his cook, Varuna supplied water, Kuvera furnished money, Vāyu swept the house, &c. The Vishnu Purāna relates that Rāvana, "elevated with wine, came on his tour of triumph to the city of Mahishmatī, but there he was taken prisoner by King Kārta-vīrya, and confined like a beast in a corner of his capital." The same authority states that, in another birth, Rāvana was Sisu-pāla. Rāvana's chief wife was Mandodari, but he had many others, and they were burnt at his obsequies. His sons were Megha-nāda, also called Indra-jit, Rāvani, and Aksha; Tri-sikha or Tri-siras, Devāntaka, Narāntaka, and Atikāya. *See* Nandīsa.

RAVI. The sun. *See* Sūrya.

RENUKĀ. Daughter of King Prasenajit or Renu, wife of Jamad-agni, and mother of Parasu-rāma. A sight of the connubial endearments of King Chitra-ratha and his wife inspired her with impure thoughts, and her husband, perceiving that she had "fallen from perfection," desired her sons to kill her. Rumanwat, Su-shena, and Vasu, the three seniors, declined, and their father cursed them so that they became idiots. Parasu-rāma, the fourth son, cut off her head, which act so gratified his father that Jamad-agni promised him whatever blessings he desired. Among other things, Parasu-rāma asked that his mother might be brought back to life in ignorance of her death and in perfect purity. He also desired that his brothers might be restored to their senses. All this Jamad-agni bestowed. She was also called Konkanā.

REVĀ. The Narmadā river.

REVĀ. 1. Wife of Karna. 2. A name of Rati.

REVANTA. A son of Sūrya and Sanjnā. He is chief of the Guhyakas, and is also called Haya-vāhana.

REVATI. Daughter of King Raivata and wife of Bala-rāma. She was so beautiful that her father, thinking no one upon earth worthy of her, repaired to the god Brahmā to consult him about a husband. Brahmā delivered a long discourse on the glories of Vishnu, and directed Raivata to proceed to Dwārakā, where a portion of Vishnu was incarnate in the person of Bala-rāma. Ages had elapsed while Raivata was in heaven without his knowledge. When he returned to earth, "he found the race of men dwindled in stature, reduced in vigour, and enfeebled in intellect." He went to Bala-rāma and gave him Revati, but that hero, "beholding the damsel of excessively lofty height, he shortened her with the end of his ploughshare, and she became his wife." She had two sons. Revati is said to have taken part with her husband in his drinking bouts.

RIBHAVAS. *See* Rībus.

RIBHU. 'Clever, skilful.' An epithet used for Indra, Agni, and the Ādityas. In the Purānic mythology, Rību is a "son of the supreme Brahmā, who, from his innate disposition, was of a holy character and acquainted with true wisdom." His pupil was Nidāgha, a son of Pulastya, and he took especial interest in his instruction, returning to him after two intervals

of a thousand years “to instruct him further in true wisdom.” The *Vishnu Purāna*, “originally composed by the *Rishi* (Nārāyaṇa), was communicated by Brahmā to *Ribhu*.” He was one of the four *Kumāras* (q.v.).

RIBHUS. Three sons of Su-dhanwan, a descendant of An-giras, severally named *Ribhu*, *Vibhu*, and *Vāja*. Through their assiduous performance of good works they obtained divinity, exercised superhuman powers, and became entitled to receive praise and adoration. They are supposed to dwell in the solar sphere, and there is an indistinct identification of them with the rays of the sun; but, whether typical or not, they prove the admission, at an early date, of the doctrine that men might become divinities.—*Wilson*. They are celebrated in the *Rig-veda* as skilful workmen, who fashioned Indra’s chariot and horses, and made their parents young again. By command of the gods, and with a promise of exaltation to divine honours, they made a single new sacrificial cup into four. They are also spoken of as supporters of the sky.

RIBHUKSHAN. The first of the three *Ribhus*. In the plural, the three *Ribhus*.

RICHĪKA. A *Rishi* descended from *Bhrigu* and husband of *Satyavatī*, son of *Ūrva* and father of *Jamad-agni*. (See *Viswāmitra*.) In the *Mahā-bhārata* and *Vishnu Purāna* it is related that *Richīka* was an old man when he demanded in marriage *Satyavatī*, the daughter of *Gādhi*, king of *Kanya-kubja*. Unwilling to give her to so old a man, *Gādhi* demanded of him 1000 white horses, each of them having one black ear. *Richīka* obtained these from the god *Varuna*, and so gained his wife. According to the *Rāmāyana*, he sold his son *Sunah-sephas* to be a sacrifice.

RIDDHL ‘Prosperity.’ The wife of *Kuvera*, god of wealth. The name is also used for *Pārvatī*, the wife of *Siva*.

RIG-VEDA. *See* *Veda*.

RIG-VIDHĀNA. Writings which treat of the mystic and magic efficacy of the recitation of hymns of the *Rig-veda*, or even of single verses. Some of them are attributed to *Saunaka*, but probably belong only to the time of the *Purānas*.—*Weber*.

RISHABHA. Son of *Nābhi* and *Meru*, and father of a hundred sons, the eldest of whom was *Bharata*. He gave his kingdom to his son and retired to a hermitage, where he led a

life of such severe austerity and abstinence, that he became a mere “collection of skin and fibres, and went the way of all flesh.” The Bhāgavata Purāna speaks of his wanderings in the western part of the Peninsula, and connects him with the establishment of the Jain religion in those parts. The name of the first Jain Tīrthakara or saint was *Rishabha*.

RISHI. An inspired poet or sage. The inspired persons to whom the hymns of the Vedas were revealed, and under whose names they stand. “The seven *Rishis*” (*saptarshi*), or the Prajā-patis, “the mind-born sons” of Brahmā, are often referred to. In the Satapatha Brāhmaṇa their names are given as Gotama, Bharadwāja, Viswāmitra, Jamad-agni, Vasishtha, Kasyapa, and Atri. The Mahā-bhārata gives them as Marīchi, Atri, Angiras, Pulaha, Kratu, Pulastya, and Vasishtha. The Vāyu Purāna adds Bhrigu to this list, making eight, although it still calls them “seven.” The Vishnu Purāna, more consistently, adds Bhrigu and Daksha, and calls them the nine Brahmārshis (*Brahma-rishis*). The names of Gautama, Kanwa, Vālmiki, Vyāsa, Manu, and Vibhāndaka are also enumerated among the great *Rishis* by different authorities. Besides these great *Rishis* there are many other *Rishis*. The seven *Rishis* are represented in the sky by the seven stars of the Great Bear, and as such are called *Riksha* and *Chitra-sikhandinas*, ‘having bright crests.’

RISHI-BRĀHMANA. An old Anukramani, or Index of the Sāma-veda.

RISHYA-MUKA. A mountain in the Dakhin, near the source of the Pampā river and the lake Pampā. Rāma abode there for a time with the monkeys.

RISHYA-SRINGA. ‘The deer-horned.’ A hermit, the son of Vibhāndaka, descended from Kasyapa. According to the Rāmāyaṇa and Mahā-bhārata he was born of a doe and had a small horn on his forehead. He was brought up in the forest by his father, and saw no other human being till he was verging upon manhood. There was great drought in the country of Anga, and the king, Lomapāda, was advised by his Brāhmans to send for the youth *Rishya-sringa*, who should marry his daughter Sāntā, and be the means of obtaining rain. A number of fair damsels were sent to bring him. He accompanied them back to their city, the desired rain fell, and he married Sāntā. This Sāntā was the adopted daughter of Lomapāda; her real father was

Dasa-ratha, and it was *Rishya-sringa* who performed that sacrifice for Dasa-ratha which brought about the birth of Rāma.

RITU-PARNA. A king of Ayodhyā, and son of Sarvakāma, into whose service Nala entered after he had lost his kingdom. He was “skilled profoundly in dice.”

RITU-SANHĀRA. ‘The round of the seasons.’ A poem attributed to Kāli-dāsa. This poem was published by Sir W. Jones, and was the first Sanskrit work ever printed. There are other editions. It has been translated into Latin by Bohlen.

ROHINI. 1. Daughter of Kasyapa and Surabhi, and mother of horned cattle, including Kāma-dhenu, the cow which grants desires. 2. Daughter of Daksha and fourth of the lunar asterisms, the favourite wife of the moon. 3. One of the wives of Vasu-deva, the father of Krishna and mother of Bala-rāma. She was burned with her husband’s corpse at Dwārakā. 4. Krishna himself also had a wife so called, and the name is common.

ROHITA. ‘Red.’ A red horse; a horse of the sun or of fire. 1. A deity celebrated in the Atharva-veda, probably a form of fire or the sun. 2. Son of King Haris-chandra. He is also called Rohitāswa. The fort of Rohtas is said to derive its name from him. *See* Haris-chandra.

ROMA-HARSHANA. *See* Loma-harshana.

RUDRA. ‘A howler or roarer; terrible.’ In the Vedas Rudra has many attributes and many names. He is the howling terrible god, the god of storms, the father of the Rudras or Maruts, and is sometimes identified with the god of fire. On the one hand he is a destructive deity who brings diseases upon men and cattle, and upon the other he is a beneficent deity supposed to have a healing influence. These are the germs which afterwards developed into the god Siva. It is worthy of note that Rudra is first called Mahā-deva in the White Yajur-veda. As applied to the god Siva, the name of Rudra generally designates him in his destructive character. In the Brihadāraṇyaka Upanishad the Rudras are “ten vital breaths (*prāna*) with the heart (*manas*) as eleventh.” In the Vishnu Purāna the god Rudra is said to have sprung from the forehead of Brahmā, and at the command of that god to have separated his nature into male and female, then to have multiplied each of these into eleven persons, some of which were white and gentle.

others black and furious. Elsewhere it is said that the eleven Rudras were sons of Kasyapa and Surabhi, and in another chapter of the same Purāna it is represented that Brahmā desired to create a son, and that Rudra came into existence as a youth. He wept and asked for a name. Brahmā gave him the name of Rudra; but he wept seven times more, and so he obtained seven other names: Bhava, Sarva, Īśāna, Pasupati, Bhima, Ugra, and Mahā-deva. Other of the Purānas agree in this nomenclature. These names are sometimes used for Rudra or Siva himself, and at others for the seven manifestations of him, sometimes called his sons. The names of the eleven Rudras vary considerably in different books.

RUDRA-SĀVARNA. The twelfth Manu. *See* Manu.

RUKMIN. A son of King Bhishmaka and king of Vidarbha, who offered his services to the Pandavas and Kauravas in turn, but was rejected by both on account of his extravagant boastings and pretensions. He was brother of Rukmini, with whom Krishna eloped. Rukmin pursued the fugitives and overtook them, but his army was defeated by Krishna, and he owed his life to the entreaties of his sister. He founded the city of Bhoja-kata, and was eventually killed by Bala-rāma.

RUKMINI Daughter of Bhishmaka, king of Vidarbha. According to the Hari-vansa she was sought in marriage by Krishna, with whom she fell in love. But her brother Rukmin was a friend of Kansa, whom Krishna had killed. He therefore opposed him and thwarted the match. Rukmini was then betrothed to Sisu-pāla, king of Chedi, but on her wedding day, as she was going to the temple, "Krishna saw her, took her by the hand, and carried her away in his chariot." They were pursued by her intended husband and by her brother Rukmin, but Krishna defeated them both, and took her safe to Dwārakā, where he married her. She was his principal wife and bore him a son, Pradyumna (q.v.). By him also she had nine other sons and one daughter. "These other sons were Chāru-deshna, Su-deshna, Chāru-deha, Su-shena, Chāru-gupta, Bhadra-chāru, Chāru-vinda, Su-chāru, and the very mighty Chāru; also one daughter, Chāru-matī." At Krishna's death she and seven other of his wives immolated themselves on his funeral pile.

RŪMĀ. Wife of the monkey king Su-grīva.

SABALĀSWAS. Sons of Daksha, one thousand in number.

brought forth after the loss of the Haryaswas. Like their predecessors, they were dissuaded by Nārada from begetting offspring, and “scattered themselves through the regions” never to return.

SACHI. Wife of Indra. *See* Indrāṇī.

SĀDHYAS. A *Gana* or class of inferior deities; the personified rites and prayers of the Vedas who dwell with the gods or in the intermediate region between heaven and earth. Their number is twelve according to one authority, and seventeen according to another, and the Purāṇas make them sons of Dharma and Sādhyā, daughter of Daksha.

SAGARA. A king of Ayodhyā, of the Solar race, and son of King Bāhu, who was driven out of his dominions by the Haihayas. Bāhu took refuge in the forest with his wives. Sagara’s mother was then pregnant, and a rival wife, being jealous, gave her a drug to prevent her delivery. This poison confined the child in the womb for seven years, and in the interim Bāhu died. The pregnant wife wished to ascend his pyre, but the sage Aurva forbade her, predicting that she would give birth to a valiant universal monarch. When the child was born, Aurva gave him the name of Sagara (*sa*, ‘with,’ and *gara*, ‘poison’). The child grew up, and having heard his father’s history, he vowed that he would exterminate the Haihayas and the other barbarians, and recover his ancestral kingdom. He obtained from Aurva the Agneyāstra or fire weapon, and, armed with this, he put nearly the whole of the Haihayas to death and regained his throne. He would also “have destroyed the Sakas, Yavanas, Kāmbojas, Pāradas, and Pahlavas,” but they applied to Vasishtha, Sagara’s family priest, and he induced Sagara to spare them, but “he made the Yavanas shave their heads entirely; the Sakas he compelled to shave (the upper) half of their heads; the Pāradas wore their hair long; and the Pahlavas let their beards grow in obedience to his commands.” Sagara married two wives, Su-mati, the daughter of Kasyapa, and Kesinī, the daughter of Rāja Vidarbha, but having no children, he besought the sage Aurva for this boon. Aurva promised that one wife should have one son; the other, sixty thousand. Kesinī chose the one, and her son was Asamanjas, through whom the royal line was continued. Su-mati had sixty thousand sons. Asamanjas was a wild immoral youth, and his

father abandoned him. The other sixty thousand sons followed the courses of their brother, and their impiety was such that the gods complained of them to the sage Kapila and the god Vishnu. Sagara engaged in the performance of an Aswa-medha or sacrifice of a horse, but although the animal was guarded by his sixty thousand sons, it was carried off to Pātāla. Sagara directed his sons to recover it. They dug their way to the infernal regions, and there they found the horse grazing and the sage Kapila seated close by engaged in meditation. Conceiving him to be the thief, they menaced him with their weapons. Disturbed from his devotions, "he looked upon them for an instant, and they were reduced to ashes by the (sacred) flame that darted from his person." Their remains were discovered by Ansumat, the son of Asamanjas, who prayed Kapila that the victims of his wrath might be raised through his favour to heaven. Kapila promised that the grandson of Ansumat should be the means of accomplishing this by bringing down the river of heaven. Ansumat then returned to Sagara, who completed his sacrifice, and he gave the name of Sāgara to the chasm which his sons had dug, and Sāgara means 'ocean.' The son of Ansumat was Dilipa, and his son was Bhagiratha. The devotion of Bhagiratha brought down from heaven the holy Ganges, which flows from the toe of Vishnu, and its waters having laved the ashes of the sons of Sagara, cleansed them from all impurity. Their Manes were thus made fit for the exequial ceremonies and for admission into Swarga. The Ganges received the name of Sāgara in honour of Sagara, and Bhāgirathī from the name of the devout king whose prayers brought her down to earth. (See Bhāgirathī.) The Hari-vansa adds another marvel to the story. Sagara's wife Su-mati was delivered of a gourd containing sixty thousand seeds, which became embryos and grew. Sagara at first placed them in vessels of milk, but afterwards each one had a separate nurse, and at ten months they all ran about. The name of Sagara is frequently cited in deeds conveying grants of land in honour of his generosity in respect of such gifts.

SAHA-DEVA. The youngest of the five Pāndu princes, twin son of Mādrī, the second wife of Pāndu, and mythologically son of the Aswins, or more specifically of the Aswin Dasra. He was learned in the science of astronomy, which he had studied under Drona, and he was also well acquainted with the

management of cattle. (*See* Mahā-bhārata.) He had a son named Su-hotra by his wife Vijayā.

SAHASRĀKSHA. ‘Thousand-eyed.’ An epithet of Indra.

SĀHITYA-DARPANA. ‘The mirror of composition.’ A celebrated work on poetry and rhetoric by Viswanātha Kavi Rāja, written about the fifteenth century. It has been translated into English for the *Bibliotheca Indica*. There are several editions of the text.

SAIBYĀ. Wife of Haris-chandra (q.v.); wife of Jyāmagha (q.v.); wife of Sata-dhanu (q.v.).

SAINDHAVAS. The people of Sindhu or Sindh, of the country between the Indus and the Jhilam.

SAIVA PURĀNA. Same as *Siva Purāna*.

SAKA. An era commencing 78 A.D., and called the era of Sālivāhana. Cunningham supposes its epoch to be connected with a defeat of the Sakas by Sālivāhana.

SAKALA. The city of the Bāhikas or Madras, in the Panjab. It has been identified with the Sagala of Ptolemy on the Hyphasis (Byās), south-west of Lahore. Cunningham says it is the Sangala of Alexander.

SAKALYA. An old grammarian and expositor of the Vedas who lived before the time of Yāska. He is said to have divided a Sanhitā of the Veda into five, and to have taught these portions to as many disciples. He was also called Veda-mitra and Deva-mitra.

SAKAPŪNI, SĀKAPŪRNĀ. An author who arranged a part of the *Rig-veda* and appended a glossary. He lived before the time of Yāska.

SAKAS. A northern people, usually associated with the Yavanas. Wilson says, “These people, the Sakai and Sacæ of classical writers, the Indo-Scythians of Ptolemy, extended, about the commencement of our era, along the West of India, from the Hindu Koh to the mouths of the Indus.” They were probably Turk or Tatar tribes, and were among those recorded as conquered by King Sagara, who compelled them to shave the upper half of their heads. They seem to have been encountered and kept back by King Vikramāditya of Ujjayinī, who was called Sakāri, ‘foe of the Sakas.’

SĀKATĀYANA. An ancient grammarian anterior to Yāska

and Pāṇini. Part of his work is said to have been lately discovered by Dr. Bühler.

SĀKHĀ. 'Branch, sect.' The Sākhās of the Vedas are the different recensions of the same text as taught and handed down traditionally by different schools and teachers, showing some slight variations, the effect of long-continued oral tradition. *See* *Veda*.

SĀKINĪS. Female demons attendant on Durgā.

SAKRA. A name of Indra.

SĀKRĀNĪ. Wife of Indra. *See* *Indrānī*.

SAKRA-PRASTHA. Same as *Indra-prastha*.

SĀKTA. A worshipper of the Saktis.

SAKTI. The wife or the female energy of a deity, but especially of Siva. *See* *Devi* and *Tantra*.

SAKTI, SAKTRI. A priest and eldest son of Vasishtha. King Kalmāsha-pāda struck him with a whip, and he cursed the king to become possessed by a man-eating Rākshasa. He himself became the first victim of the monster he had evoked.

SAKUNI. Brother of Queen Gāndhārī, and so uncle of the Kaurava princes. He was a skilful gambler and a cheat, so he was selected to be the opponent of Yudhi-shthira in the match in which that prince was induced to stake and lose his all. He also was known by the patronymic Saubala, from Su-bala, his father.

SAKUNTALĀ. A nymph who was the daughter of Viswāmitra by the nymph Menakā. She was born and left in a forest, where she was nourished by birds until found by the sage Kanwa. She was brought up by this sage in his hermitage as his daughter, and is often called his daughter. The loves, marriage, separation, and re-union of Sakuntalā and King Dushyanta are the subject of the celebrated drama Sakuntalā. She was mother of Bharata, the head of a long race of kings, who has given his name to India (*Bhārata-varsha*), and the wars of whose descendants are sung in the *Mahā-bhārata*. The story of the loves of Dushyanta and Sakuntalā is, that while she was living in the hermitage of Kanwa she was seen in the forest by King Dushyanta, who fell in love with her. He induced her to contract with him a Gandharva marriage, that is, a simple declaration of mutual acceptance. On leaving her to return to his city, he gave her a ring as a pledge

of his love. When the nymph went back to the hermitage, she was so engrossed with thoughts of her husband that she heeded not the approach of the sage Dur-vāsas, who had come to visit Kanwa, so that choleric saint cursed her to be forgotten by her beloved. He afterwards relented, and promised that the curse should be removed as soon as Dushyanta should see the ring. Sakuntalā, finding herself with child, set off to her husband; but on her way she bathed in a sacred pool, and there lost the ring. On reaching the palace, the king did not recognise her and would not own her, so she was taken by her mother to the forest, where she gave birth to Bharata. Then it happened that a fisherman caught a large fish and in it found a ring which he carried to Dushyanta. The king recognised his own ring, and he soon afterwards accepted Sakuntalā and her son Bharata. Kāli-dāsa's drama of *Sakuntalā* was the first translation made from Sanskrit into English. It excited great curiosity and gained much admiration when it appeared. There are several recensions of the text extant. The text has been often printed, and there are many translations into the languages of Europe. Professor Williams has published a beautifully illustrated translation.

SĀLAGRĀMA. A stone held sacred and worshipped by the Vaishnavas, because its spirals are supposed to contain or to be typical of Vishnu. It is an ammonite found in the river Gandak, and is valued more or less highly according to the number of its spirals and perforations.

SĀLIVĀHANA. A celebrated king of the south of India, who was the enemy of Vikramāditya, and whose era, the Saka, dates from A.D. 78. His capital was Prati-shthāna on the Godāvarī. He was killed in battle at Kārūr.

SĀLWA. Name of a country in the west of India, or Rājasthān; also the name of its king.

SALYA. King of the Madras, and brother of Mādrī, second wife of Pāndu. In the great war he left the side of the Pāndavas and went over to the Kauravas. He acted as charioteer of Karna in the great battle. At the death of Karna he succeeded him as general, and commanded the army on the last day of the battle, when he was slain by Yudhi-shthira.

SĀMA-VEDA. The third Veda. *See* *Veda*.

SĀMA-VIDHĀNĀ BRAĀHMANA. The third Brāhmaṇa

of the Sāma-veda. It has been edited and translated by Burnell.

SĀMAYACHĀRIKA SŪTRAS. Rules for the usages and practices of everyday life. *See Sūtras.*

SĀMBA. A son of Krishna by Jāmbavati, but the Linga Purāna names Rukminī as his mother. At the swayam-vara of Draupadī he carried off that princess, but he was pursued by Dur-yodhana and his friends and made prisoner. Bala-rāma undertook to obtain his release, and when that hero thrust his ploughshare under the ramparts of Hastinā-pura and threatened it with ruin, the Kauravas gave up their prisoner, and Bala-rāma took him to Dwārakā. There he lived a dissolute life and scoffed at sacred things. The devotions of the three great sages, Viswāmitra, Dur-vāsas, and Nārada, excited the ridicule of Sāmba and his boon companions. They dressed Sāmba up to represent a woman with child and took him to the sages, inquiring whether he would give birth to a boy or a girl. The sages answered, "This is not a woman, but the son of Krishna, and he shall bring forth an iron club which shall destroy the whole race of Yadu, . . . and you and all your people shall perish by that club." Sāmba accordingly brought forth an iron club, which Ugrasena caused to be pounded and cast into the sea. These ashes produced rushes, and the rushes when gathered turned into clubs, or into reeds which were used as swords. One piece could not be crushed. This was subsequently found in the belly of a fish, and was used to tip an arrow, which arrow was used by the hunter Jaras, who with it unintentionally killed Krishna. Under the curse of Dur-vāsas, Sāmba became a leper and retired to the Panjab, where by fasting, penance, and prayer he obtained the favour of Sūrya (the sun), and was cured of his leprosy. He built a temple to the sun on the banks of the Chandra-bhāgā (Chināb), and introduced the worship of that luminary.

SĀMBA-PURĀNA. *See Purāna.*

SAMBARA. In the Vedas, a demon, also called a Dasyu, who fought against King Divodāsa, but was defeated and had his many castles destroyed by Indra. He appears to be a mythical personification of drought, of a kindred character to Vritra, or identical with him. In the Purānas a Daitya who carried off Pradyumna and threw him into the sea, but was

subsequently slain by him. (*See* Pradyumna.) He was also employed by Hiranya-kasipu to destroy Prahlāda.

SAMBHU. A name of Siva; also one of the Rudras.

SAMBŪKA. A Sudra, mentioned in the *Raghu-vansā*, who performed religious austerities and penances improper for a man of his caste, and was consequently killed by Rāma-chandra.

SAMI. The *Acacia suma*, the wood of which is used for obtaining fire by friction. So Agni, or fire, is called *Samigarbha*, 'having the Samī for its womb.' It is sometimes personified and worshipped as a goddess, *Samī-devī*.

SAMPĀTI. A mythical bird who appears in the *Rāmāyana* as son of Vishnu's bird Garuda, and brother of *Jaṭāyus*. According to another account he was son of Aruna and Syeni. He was the ally of Rāma.

SAMVARANA. Son of *Riksha*, fourth in descent from Ikshwāku, and father of Kuru. According to the *Mahā-bhārata* he was driven from Hastinā-pura by the Pāñchālas, and forced to take refuge among the thickets of the Indus. When the sage Vasishṭha joined his people and became the Rāja's family priest, they recovered their country under Kuru.

SAMVARTA. Writer of a *Dharma-sāstra* or code of law bearing his name.

SAMVAT, SAMVATSARA. 'Year.' The era of *Vikramāditya*, dating from 57 B.C.

SANAIS-CHARA. 'Slow-moving.' A name of *Sani* or *Saturn*.

SANAKA, SANANDA, SANĀTANA, SANAT-KUMĀRA. The four Kumāras or mind-born sons of Brahmā. Some specify seven. Sanat-kumāra (or Sanat-sujāta) was the most prominent of them. They are also called by the patronymic *Vaidhātra*. *See* *Kumāra*.

SANAT-KUMĀRA PURĀNA. *See* *Purāna*.

SANDHYĀ. 'Twilight.' It is personified as the daughter of Brahmā and wife of Siva. In the *Siva Purāna* it is related that Brahmā having attempted to do violence to his daughter, she changed herself into a deer. Brahmā then assumed the form of a stag and pursued her through the sky. Siva saw this, and shot an arrow which cut off the head of the stag. Brahmā then reassumed his own form and paid homage to Siva. The arrow remains in the sky in the sixth lunar mansion, called *Ardrā*, and the stag's head remains in the fifth mansion, *Mriga-siras*.

SANDHYĀ-BALA. ‘Strong in twilight.’ Rākshasas and other demons, supposed to be most powerful at twilight.

SĀNDILYA. A descendant of Sandīla. A particular sage who was connected with the Chhāndoga Upanishad; one who wrote a book of Sūtras, one who wrote upon law, and one who was the author of the Bhāgavata heresy: two or more of these may be one and the same person. The Sūtras or aphorisms have been published in the *Bibliotheca Indica*.

SĀNDĪPANI. A master-at-arms who gave instruction to Bala-rāma and Krishna.

SANDRACOTTUS. *See* Chandra-gupta.

SANGĪTA-RATNĀKARA. A work on singing, dancing, and pantomime, written by Sārngi Deva.

SANHITĀ. That portion of a Veda which comprises the hymns. *See* Veda.

SANHITOPANISHAD. The eighth Brāhmaṇa of the Sāma-veda. The text with a commentary has been published by Burnell.

SANI. The planet Saturn. The regent of that planet, represented as a black man in black garments. Sani was a son of the sun and Chhāyā, but another statement is that he was the offspring of Bala-rāma and Revatī. He is also known as Āra, Kona, and Kroda (*cf.* Κρόνος), and by the patronymic Saura. His influence is evil, hence he is called Krūra-dris and Krūra-lochana, ‘the evil-eyed one.’ He is also Manda, ‘the slow;’ Pangu, ‘the lame;’ Sanais-chara, ‘slow-moving;’ Saptārchi, ‘seven-rayed;’ and Asita, ‘the dark.’

SANJAYA. 1. The charioteer of Dhrita-rāshtra. He was minister also, and went as ambassador to the Pāṇḍavas before the great war broke out. He is represented as reciting to Dhrita-rāshtra the Bhagavad-gītā. His patronymic is Gāvalgani, son of Gavalgana. 2. A king of Ujjayinī and father of Vāsava-dattā.

SANJNĀ. ‘Conscience.’ According to the Purāṇas, she was daughter of Viswa-karma and wife of the sun. She had three children by him, the Manu Vaivaswata, Yama, and Yamī (goddess of the Yamunā river). “Unable to endure the fervours of her lord, Sanjnā gave him Chhāyā (shade) as his handmaid, and repaired to the forests to practise devout exercises.” The sun beheld her engaged in austerities in the form of a mare, and he approached her as a horse. Hence sprang the

two Aswins and Revanta. Sūrya then took Sanjnā back to his own dwelling, but his effulgence was still so overpowering, that her father, Viswa-karma, placed the sun upon his lathe, and cut away an eighth part of his brilliancy. She is also call Dyumayī, 'the brilliant,' and Maha-vīryā, 'the very powerful.'

SANKARA. 'Auspicious.' A name of Siva in his creative character or as chief of the Rudras.

SANKARĀCHĀRYA (Sankara + āchārya). The great religious reformer and teacher of the Vedānta philosophy, who lived in the eighth or ninth century. He was a native of Kerala or Malabar, and lived a very erratic life, disputing with heretics and popularising the Vedānta philosophy by his preaching and writings wherever he went. His travels extended as far as Kashmīr, and he died at Kedārānāth in the Himālayas at the early age of thirty-two. His learning and sanctity were held in such high estimation and reverence, that he was looked upon as an incarnation of Siva, and was believed to have the power of working miracles. The god Siva was the special object of his worship, and he was the founder of the great sect of Smārtava Brāhmans, who are very numerous and powerful in the south. He established several maths or monasteries for the teaching and preservation of his doctrines. Some of these still remain. The chief one is at Srīga-giri or Srīgiri, on the edge of the Western Ghauts in the Mysore, and it has the supreme control of the Smārtava sect. The writings attributed to him are very numerous ; chief among them are his Bhāshyas or commentaries on the Sūtras or aphorisms of Vyāsa, a commentary on the Bhagavad-gītā, some commentaries on the Upanishads, and the Ānanda-laharī, a hymn in praise of Pārvatī, the consort of Siva.

SANKARA-VIJAYA. 'The triumph of Sankara.' A biography of Sankarāchārya relating his controversies with heretical sects and his refutation of their doctrines and superstitions. There is more than one work bearing this name ; one by Ānanda Giri, which is published in the *Bibliotheca Indica* ; another by Mādhavāchārya ; the latter is distinguished as the Sankshepa Sankara-vijaya. The work of Ānanda Giri has been critically examined by Kāshināth Trimbak Telang in the *Indian Antiquary*, vol. v.

SANKARSHANA. A name of Bala-rāma.

SANKHA. Writer of a Dharma-sāstra or law-book bearing

his name. He is often coupled with Likhita, and the two seem to have worked together.

SĀNKHĀYANA. 1. Name of a writer who was the author of the Sāṅkhāyana Brāhmaṇa of the *Rig-veda*, and of certain *Srauta-sūtras* also called by his name. 2. He is the oldest known writer on the *Ars Erotica*, and is author of the work called Sāṅkhāyana Kāma-sūtra.

SĀNKHYA. A school of philosophy. *See* Darsana.

SĀNKHYA-DARSANA. Kapila's aphorisms on the Sāṅkhyā philosophy. They have been printed.

SĀNKHYA-KĀRIKĀ. A work on the Sāṅkhyā philosophy, written by Īswara Krishna; translated by Colebrooke and Wilson.

SĀNKHYA-PRAVACHANA. A text-book of the Sāṅkhyā philosophy, said to have been written by Kapila himself. Printed in the *Bibliotheca Indica*.

SĀNKHYA-SĀRA. A work on the Sāṅkhyā philosophy by Vijnāna Bhikshu. Edited by Hall in the *Bibliotheca Indica*.

SANNYĀSĪ. A Brāhmaṇa in the fourth and last stage of his religious life. (*See* Brāhmaṇa.) In the present day the term has a wider meaning, and is applied to various kinds of religious mendicants who wander about and subsist upon alms, most of them in a filthy condition and with very scanty clothing. They are generally devotees of Siva.

SĀNTĀ. Daughter of Dasa-ratha, son of Aja, but adopted by Loma-pāda or Roma-pāda, king of Anga. She was married to *Rishya-sringa*.

SĀNTANU. A king of the Lunar race, son of Pratīpa, father of Bhīshma, and in a way the grandfather of Dhritarāshtra and Pāndu. Regarding him it is said, "Every decrepit man whom he touches with his hands becomes young." (*See* Mahā-bhārata.) He was called Satya-vāch, 'truth-speaker,' and was remarkable for his "devotion and charity, modesty, constancy, and resolution."

SĀNTI-SATAKA. A century of verses on peace of mind. A poem of repute written by Śrī Sīhlanā.

SAPTA-RSHI (Sapta-rishi). The seven great *Rishis*. *See* Rishi.

SAPTA-SATI. A poem of 700 verses on the triumphs of Durgā. It is also called Devī-māhātmya.

SAPTA-SINDHAVA. 'The seven rivers.' The term frequently occurs in the Vedas, and has been widely known and somewhat differently applied. It was apparently known to the Romans in the days of Augustus, for Virgil says—

“Ceu septem surgens sedatis amnibus altus
Per tacitum Ganges.”—*Eneid*, ix. 30.

They appear in Zend as the Hapta-heando, and the early Muhammadan travellers have translated the term. But their Saba' Sin, 'seven rivers,' according to Birūnī, applies to the rivers which flow northwards from the mountains of the Hindu Koh, and "uniting near Turmuz, form the river of Balkh (the Oxus)." The hymn in which the names of the rivers have been given has the following description:—"Each set of seven (streams) has followed a threefold course. The Sindhu surpasses the other rivers in impetuosity. . . . Receive favourably this my hymn, O Gangā, Yamunā, Saraswati, Sutudri, Parushni; hear, O Marud-vridhā, with the Asiknī and Vitastā, and thou, Ārjikiyā, with the Sushomā. Unite first in thy course with the Trishāmā, the Susartū, the Rasā, and the Swetī; thou meetest with the Gomatī, and the Krumu with the Kubhā and the Mehatnū." According to this, the "seven rivers" are—(1.) Gangā (Ganges); (2.) Yamunā (Jumna); (3.) Saraswati (Sarsuti); (4.) Sutudri (Satlej); (5.) Parushni; (6.) Marud-vridhā; (7.) Ārjikiyā (the Vipāsa, Hyphasis Byās). Wilson says "the Parushni is identified with the Irāvatī" (Hydraotes, Rāvi), but in this hymn it is the Marud-vridhā which would seem to be the Irāvatī, because it is said to unite with the Asiknī (Akesines, Chandrabhāga, Chināb) and the Vitastā (Hydaspes or Jhilam). This would leave the Parushni unsettled. The other names, with the exception of the Gomatī (Gūmtī), are not identified. Sushomā has been said to be the Sindhu, but in this hymn the Sindhu is clearly distinct. In the Mahā-bhārata the seven rivers are named in one place Vaswokasārā, Nalinī, Pāvanī, Gangā, Sītā, Sindhu, and Jambū-nadī; and in another, Gangā, Yamunā, Plakshagā, Rathasthā, Saryu (Sarju), Gomati, and Gandakī (Gandak). In the Rāmāyana and the Purānas the seven rivers are the seven streams into which the Ganges divided after falling from the brow of Siva, the Nalini, Hlādinī, and Pāvanī going east, the Chakshu, Sītā, and Sindhu to the west, while the Ganges proper,

the Bhāgīrathī, flowed to the south. The term is also used for the seven great oceans of the world, and for the country of the seven rivers.

SAPTA-VADHRI. A Vedic *Rishi*. In a hymn he says, "Aswins, by your devices sunder the wickerwork for the liberation of the terrified, imploring *Rishi* Sapta-vadhri." Concerning this the following old story is told. Sapta-vadhri had seven brothers who determined to prevent his having intercourse with his wife. So they shut him up every night in a large basket, which they locked and sealed, and in the morning they let him out. He prayed to the Aswins, who enabled him to get out of his cage during the night and to return to it at daybreak.

SARABHA. 1. A fabulous animal represented as having eight legs and as dwelling in the Himālayas. It is called also Utpādaka and Kunjarārāti. 2. One of Rāma's monkey allies.

SARA-BHANGA. A hermit visited by Rāma and Sītā in the Dandaka forest. When he had seen Rāma he declared that his desire had been granted, and that he would depart to the highest heaven. He prepared a fire and entered it. His body was consumed, but there came forth from the fire a beautiful youth, and in this form Sara-bhanga departed to heaven.

SĀRADĀ-TILAKA. 1. A mystic poem by Lakshmana. 2. A dramatic monologue by Sankara, not earlier than the twelfth century. 3. Name of a Tantra.

SARADWAT. A *Rishi* said to be the father of Kripā. He is also called Gautama. *See* Kripā.

SARAMĀ. 1. In the *Rig-veda* the dog of Indra and mother of the two dogs called, after their mother, Sārameyas, who each had four eyes, and were the watchdogs of Yama. Saramā is said to have pursued and recovered the cows stolen by the Panis, a myth which has been supposed to mean that Saramā is the same as Ushas, the dawn, and that the cows represent the rays of the sun carried away by night. 2. The wife of Vibhishana, who attended upon Sītā, and showed her great kindness when she was in captivity with Rāvana. 3. In the Bhāgavata Purāna, Saramā is one of the daughters of Daksha, and the mother of wild animals.

SĀRAMEYAS. The two children of Saramā, Indra's watchdog; they were the watchdogs of Yama, and each had four eyes. They have been compared with the Greek Hermes.

SARANYŪ. 'The fleet runner.' A daughter of Twashtri. She has been identified with the Greek Erinnys. The beginning of this myth is in a hymn of the *Rig-veda*, which says—“1. Twashtri makes a wedding for his daughter. (Hearing) this, the whole world assembles. The mother of Yama, the wedded wife of the great Vivaswat (the sun), disappeared. 2. They concealed the immortal (bride) from mortals. Making (another) of like appearance, they gave her to Vivaswat. Saranyū bore the two Aswins, and when she had done so she deserted the two twins.” In the *Nirukta* the story is expanded as follows:—“Saranyū, the daughter of Twashtri, bore twins to Vivaswat, the son of Aditi. She then substituted for herself another female of similar appearance, and fled in the form of a mare. Vivaswat in like manner assumed the shape of a horse and followed her. From their intercourse sprang two Aswins, while Manu was the offspring of Savarnā (or the female of like appearance).” The *Brihad-devatā* has another version of the same story:—“Twashtri had twin children, (a daughter) Saranyū and (a son) Tri-siras. He gave Saranyū in marriage to Vivaswat, to whom she bore Yama and Yami, who also were twins. Creating a female like herself without her husband's knowledge, and making the twins over in charge to her, Saranyū took the form of a mare and departed. Vivaswat, in ignorance, begot on the female who was left Manu, a royal *Rishi*, who resembled his father in glory; but discovering that the real Saranyū, Twashtri's daughter, had gone away, Vivaswat followed her quickly, taking the shape of a horse of the same species as she. Recognising him in that form, she approached him with the desire of sexual connection, which he gratified. In their haste his seed fell on the ground, and she, being desirous of offspring, smelled it. From this act sprang the two Kumāras (youths), Nāsatya and Dasra, who were lauded as Aswins (sprung from a horse).”—*Muir's Texts*, v. 227. See the Purānic version under “Sanjnā.”

SĀRASWATA. 1. In the *Mahā-bhārata* the *Rishi* Sāraswata is represented as being the son of the personified river Sarasvatī. In a time of great drought he was fed with fish by his mother, and so was enabled to keep up his knowledge of the *Vedas*, while other Brāhmans were reduced to such straits for the means of subsistence that study was neglected and the *Vedas* were lost. When the drought was over, the Brāhmans flocked to

him for instruction, and 60,000 acquired a knowledge of the Vedas from him. "This legend," says Wilson, "appears to indicate the revival, or, more probably, the introduction of the Hindu ritual by the race of Brāhmans, or the people called Sāraswata," who dwelt near the Saraswati river. Sāraswata Brāhmans still dwell in the Panjāb, and are met with in many other parts. 2. The country about the Saraswati river. 3. A great national division of the Brāhman caste.

SARASWATI. 'Watery, elegant.' In the Vedas, Saraswati is primarily a river, but is celebrated in the hymns both as a river and a deity. The Saraswati river was one boundary of Brahmāvarṣṭa, the home of the early Āryans, and was to them, in all likelihood, a sacred river, as the Ganges has long been to their descendants. As a river goddess, Saraswati is lauded for the fertilising and purifying powers of her waters, and as the bestower of fertility, fatness, and wealth. Her position as Vāch, the goddess of speech, finds no mention in the *Rig-veda*, but is recognised by the Brāhmaṇas and the *Mahā-bhārata*. Dr. Muir endeavours to account for her acquisition of this character. He says, "When once the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings, and of identifying her with Vāch, the goddess of speech." In later times Saraswati is the wife of Brahmā, the goddess of speech and learning, inventress of the Sanskrit language and Deva-nāgarī letters, and patroness of the arts and sciences. "She is represented as of a white colour, without any superfluity of limbs, and not unfrequently of a graceful figure, wearing a slender crescent on her brow and sitting on a lotus."—Wilson. The same authority states that "the Vaishnavas of Bengal have a popular legend that she was the wife of Vishnu, as were also Lakshmi and Gangā. The ladies disagreed; Saraswati, like the other prototype of learned ladies, Minerva, being something of a termagant, and Vishnu finding that one wife was as much as he could manage, transferred

Saraswati to Brahmā and Gangā to Siva, and contented himself with Lakshmī alone. (*See* Vāch.) Other names of Saraswati are Bhāratī, Brāhma, Pūt-kāri, Sāradā, Vāgīswari. The river is now called Sarsuti. It falls from the Himālayas and is lost in the sands of the desert. In ancient times it flowed on to the sea. A passage in the *Rig-veda* says of it, “She who goes on pure from the mountains as far as the sea.”—*Max Müller, Veda*, 45. According to the Mahā-bhārata it was dried up by the curse of the sage Utathya (q.v.). *See* Sapta-sindhava.

SARASWATI KĀNTHĀBHARANA. A treatise on poetical and rhetorical composition generally ascribed to Bhoja Rāja.

SARAYU. The Sarju river or Gogra.

SARMISHTHĀ. Daughter of Vrishaparvan the Dānava, second wife of Yayāti and mother of Purū. *See* Devayānī.

SĀRNGA. The bow of Krishna.

SARVA, SARVA. A Vedic deity; the destroyer. Afterwards a name of Siva and of one of the Rudras. *See* Rudra.

SARVA-DARSANA SANGRAHA. A work by Mādhavāchārya which gives an account of the Darsanas or schools of philosophy, whether orthodox or heretical. It has been printed.

SARVARĪ. A woman of low caste, who was very devout and looked for the coming of Rāma until she had grown old. In reward of her piety a sage raised her from her low caste, and when she had seen Rāma she burnt herself on a funeral pile. She ascended from the pile in a chariot to the heaven of Vishnu.

SARVA-SĀRA. Name of an Upanishad.

SASĀDA. ‘Hare-eater.’ A name given to Vikukshi (q.v.).

SASĪ, SASIN. The moon, so called from the marks on the moon being considered to resemble a hare (*sasa*).

SĀSTRA. ‘A rule, book, treatise.’ Any book of divine or recognised authority, but more especially the law-books.

SATA-DHANU. A king who had a virtuous and discreet wife named Saibyā. They were both worshippers of Vishnu. One day they met a heretic, with whom Sata-dhanu conversed; but the wife “turned away from him and cast her eyes up to the sun.” After a time Sata-dhanu died and his wife ascended his funeral pile. The wife was born again as a princess with a knowledge of her previous existence, but the husband received the form of a dog. She recognised him in this form and placed

the bridal garland on his neck. Then she reminded him of his previous existence and of the fault which had caused his degradation. He was greatly humiliated and died from a broken spirit. After that, he was born successively as a jackal, a wolf, a crow, and a peacock. In each form his wife recognised him, reminded him of his sin, and urged him to make efforts for restoration to his former dignity. At length "he was born as the son of a person of distinction," and Saibyā then elected him as her bridegroom; and having "again invested him with the character of her husband, they lived happily together." When he died she again followed him in death, and both "ascended beyond the sphere of Indra to the regions where all desires are for ever gratified." "This legend," says Wilson, "is peculiar to the Vishnu Purāna, although the doctrine it inculcates is to be found elsewhere."

SATA-DHANWAN, SATA-DHANUS. 'Having a hundred bows.' A Yādava and son of Hridika. He killed Satrājīt, father of Satya-bhāmā, the wife of Krishna, in his sleep, and was himself killed in revenge by Krishna, who struck off his head with his discus.

SATA-DRU. 'Flowing in a hundred (channels).' The name of the river Sutlej, the Zaradrus of Ptolemy, the Hesudrus of Pliny.

SATA-GHNI 'Slaying hundreds.' A missile weapon used by Krishna. It is described in the Mahā-bhārata as a stone set round with iron spikes, but many have supposed it to be a rocket or other fiery weapon.

SATA-KRATU. 'The god of a hundred rites;' Indra.

SATAPATHA-BRĀHMANA. A celebrated Brāhmaṇa attached to the White Yajur-veda, and ascribed to the *Rishi* Yājnawalkya. It is found in two Sākhās, the Mādhyandina and the Kānwa. This is the most complete and systematic as well as the most important of all the Brāhmaṇas. It has been edited by Weber.

SATA-RŪPĀ. 'The hundred-formed.' The first woman. According to one account she was the daughter of Brahmā, and from their incestuous intercourse the first Manu, named *Swāyambhuva*, was born. Another account makes her the wife, not the mother, of Manu. The account given by Manu is that Brahmā divided himself into two parts, male and female, and

from them sprang Manu. She is also called Sāvitri. *See* Virāj and Brahmā.

SĀTĀTAPA. An old writer on law.

SĀTA-VĀHANA. A name by which Sāli-vāhana is sometimes called.

SATĪ A daughter of Daksha and wife of Rudra, *i.e.*, Siva. The Vishnu Purāna states that she “abandoned her body in consequence of the anger of Daksha. She then became the daughter of Himavat and Menā; and the divine Bhava again married Umā, who was identical with his (Siva’s) former spouse.” The authorities generally agree that she died or killed herself in consequence of the quarrel between her husband and father; and the Kāsī Khanda, a modern work, represents that she entered the fire and became a Satī. *See* Pitha-sthāna.

SATRĀJIT, SATRĀJITA. Son of Nighna. In return for praise rendered to the sun he beheld the luminary in his proper form, and received from him the wonderful Syamantaka gem. He lost the gem, but it was recovered and restored to him by Krishna. In return he presented Krishna with his daughter Satya-bhāmā to wife. There had been many suitors for this lady’s hand, and one of them, named Sata-dhanwan, in revenge for her loss, killed Satrājīt and carried off the gem, but he was afterwards killed by Krishna.

SATRU-GHNA. ‘Foe destroyer.’ Twin-brother of Lakshmana and half-brother of Rāma, in whom an eighth part of the divinity of Vishnu was incarnate. His wife was Sruta-kīrtti cousin of Sītā. He fought on the side of Rāma and killed the Rākshasa chief Lavana. *See* Dasa-ratha and Rāma.

SATYA-BHĀMĀ. Daughter of Satrājīta and one of the four chief wives of Krishna. She had ten sons, Bhānu, Subhānu, Swar-bhānu, Prabhānu, Bhānumat, Chandrabhānu, Brihadbhānu, Atibhānu, Sribhānu, and Pratibhānu. Krishna took her with him to Indra’s heaven, and she induced him to bring away the Pārijāta tree.

SATYA-DHRITI. Son of Saradwat and grandson of the sage Gautama. According to the Vishnu Purāna he was father by the nymph Urvāsi of Kripa and Kripī.

SĀTYAKI. A kinsman of Krishna’s, who fought on the side of the Pandavas, and was Krishna’s charioteer. He assassinated Krita-varma in a drinking bout at Dwārakā, and was him-

self cut down by the friends of his victim. He is also called Dāruka and Yuyudhāna; and Saineya from his father, Sini.

SATYA-LOKA. *See* Loka.

SATYAVĀN. *See* Sāvitrī.

SATYA-VATĪ. 1. Daughter of Uparichara, king of Chedi, by an Apsaras named Adrikā, who was condemned to live on earth in the form of a fish. She was mother of Vyāsa by the *Rishi* Parāsara, and she was also wife of King Sāntanu, mother of Vichitra-vīrya and Chitrāngada, and grandmother of the Kauravas and Pāndavas, the rivals in the great war. The sage Parāsara met her as she was crossing the river Yamunā when she was quite a girl, and the offspring of their illicit intercourse was brought forth on an island (*dwipa*) in that river, and was hence called Dwaipāyana. (*See* Vyāsa.) She was also called Gandha-kālī, Gandha-vatī, and Kalānganī; and as her mother lived in the form of a fish, she is called Dāsa-nandini, Dāseyī, Jhajhodarī, and Matsyodarī, 'fish-born.' 2. A daughter of King Gādhi, wife of the Brāhmaṇa Richika, mother of Jamad-agni and grandmother of Parasu-rāma. She was of the Kusika race, and is said to have been transformed into the Kausikī river. *See* Richika and Viswāmitra.

SATYA-VRATA. 1. Name of the seventh Manu. *See* Manu.

2. A king of the Solar race, descended from Ikshwāku. He was father of Haris-chandra, and is also named Vedhas and Tri-sanku. According to the Rāmāyana he was a pious king, and was desirous of performing a sacrifice in virtue of which he might ascend bodily to heaven. Vasishtha, his priest, declined to perform it, declaring it impossible. He then applied to Vasishtha's sons, and they condemned him to become a Chandāla for his presumption. In his distress and degradation he applied to Viswāmitra, who promised to raise him in that form to heaven. Viswāmitra's intended sacrifice was strongly resisted by the sons of Vasishtha, but he reduced them to ashes, and condemned them to be born again as outcasts for seven hundred births. The wrathful sage bore down all other opposition, and Tri-sanku ascended to heaven. Here his entry was opposed by Indra and the gods, but Viswāmitra in a fury declared that he would create "another Indra, or the world should have no Indra at all." The gods were obliged to yield, and it was agreed that

Tri-sanku, an immortal, should hang with his head downwards, and shine among some stars newly called into being by Viswāmitra.

The *Vishnu Purāna* gives a more simple version. While Satya-vrata was a *Chandala*, and the famine was raging, he supported Viswāmitra's family by hanging deer's flesh on a tree on the bank of the Ganges, so that they might obtain food without the degradation of receiving it from a *Chandala*: for this charity Viswāmitra raised him to heaven.

The story is differently told in the *Hari-vansa*. Satya-vrata or Tri-sanku, when a prince, attempted to carry off the wife of a citizen, in consequence of which his father drove him from home, nor did Vasishtha, the family priest, endeavour to soften the father's decision. The period of his exile was a time of famine, and he greatly succoured the wife and family of Viswāmitra, who were in deep distress while the sage was absent far away. He completed his twelve years' exile and penance, and being hungry one day, and having no flesh to eat, he killed Vasishtha's wondrous cow, the Kāma-dhenu, and ate thereof himself, and gave some to the sons of Viswāmitra. In his rage Vasishtha gave him the name Tri-sanku, as being guilty of three great sins. Viswāmitra was gratified by the assistance which Satya-vrata had rendered to his family; "he installed him in his father's kingdom, . . . and, in spite of the resistance of the gods and of Vasishtha, exalted the king alive to heaven."

SĀTYĀYANA. Name of a Brahmana.

SATYA-YAUVANA. A certain Vidyā-dhara.

SAUBHA. A magical city, apparently first mentioned in the *Yajur-veda*. An aerial city belonging to Haris-chandra, and according to popular belief still visible occasionally. It is called also Kha-pura, Prati-mārgaka, and Tranga. In the Mahā-bhārata an aerial or self-supporting city belonging to the Daityas, on the shore of the ocean, protected by the Sālwa king.

SAUBHARI. A devout sage, who, when he was old and emaciated, was inspired with a desire of offspring. He went to King Māndhātri, and demanded one of his fifty daughters. Afraid to refuse, and yet unwilling to bestow a daughter upon such a suitor, the king temporised, and endeavoured to evade the request. It was at length settled that, if any one of the

daughters should accept him as a bridegroom, the king would consent to the marriage. Saubhari was conducted to the presence of the girls; but on his way he assumed a fair and handsome form, so that all the girls were captivated, and contended with each other as to who should become his wife. It ended by his marrying them all and taking them home. He caused Viswa-karma to build for each a separate palace, furnished in the most luxurious manner, and surrounded with exquisite gardens, where they lived a most happy life, each one of them having her husband always present with her, and believing that he was devoted to her and her only. By his wives he had a hundred and fifty sons; but as he found his hopes and desires for them to daily increase and expand, he resolved to devote himself wholly and solely to penance and the worship of Vishnu. Accordingly, he abandoned his children and retired with his wives to the forest. *See Vishnu Purāna.*

SAUDĀSA. Son of King Sudās. Their descendants are all Saudāsas. *See Kalmāsha-pāda.*

SAUNANDA. A club shaped like a pestle, which was one of the weapons of Bala-rāma.

SAUNAKA. A sage, the son of Sunaka and grandson of Gritsa-mada. He was the author of the *Brihad-devatā*, an *Anukramani*, and other works, and he was a teacher of the *Atharva-veda*. His pupil was Āswalāyana. There was a family of the name, and the works attributed to Saunaka are probably the productions of more than one person.

SAURA PURĀNA. *See Purāna.*

SAURĀSHTRAS. The people of Surāshtra.

SAUTI. Name of the sage who repeated the *Mahā-bhārata* to the *Rishis* in the *Naimisha* forest.

SAUVĪRAS. A people connected with the *Saindhavas* or people of Sindh, and probably inhabitants of the western and southern parts of the *Panjāb*. Cunningham says that *Sauvīra* was the plain country.

SĀVARNA, SĀVARNI. The eighth Manu. The name is used either alone or in combination for all the succeeding Manus to the fourteenth and last. *See Manu.*

SAVARNA. Wife of the sun. "The female of like appearance," whom Saranyū, wife of Vivaswat, substituted for herself when she fled. (*See Saranyū.*) Manu was the offspring of

Savarnā. This is the version given in the *Nirukta*. In the *Vishnu Purāna*, Savarnā is daughter of the ocean, wife of Prāchinabarhis, and mother of the ten Prachetasas.

SAVITRI. ‘Generator.’ 1. A name used in the *Vedas* for the sun. Many hymns are addressed to him, and he is sometimes distinguished from that deity. 2. One of the Ādityas.

SĀVITRĪ. 1. The holy verse of the *Veda*, commonly called Gāyatrī. 2. A name of Sata-rūpā, the daughter and wife of Brahmā, who is sometimes regarded as a personification of the holy verse. 3. Daughter of King Aswa-pati, and lover of Satyavān, whom she insisted on marrying, although she was warned by a seer that he had only one year to live. When the fatal day arrived, Satyavān went out to cut wood, and she followed him. There he fell, dying, to the earth, and she, as she supported him, saw a figure, who told her that he was Yama, king of the dead, and that he had come for her husband’s spirit. Yama carried off the spirit towards the shades, but Sāvitrī followed him. Her devotion pleased Yama, and he offered her any boon except the life of her husband. She extorted three such boons from Yama, but still she followed him, and he was finally constrained to restore her husband to life.

SAVVA-SĀCHIN. ‘Who pulls a bow with either hand.’ A title of Arjuna.

SĀYANA. Sāyanāchārya, the celebrated commentator on the *Rig-veda*. “He was brother of Mādhavācharya, the prime minister of Vīra Bukka Rāya, Rāja of Vijaya-nagara, in the fourteenth century, a munificent patron of Hindu literature. Both the brothers are celebrated as scholars, and many important works are attributed to them; not only scholia on the *Sanhitās* and *Brāhmaṇas* of the *Vedas*, but original works on grammar and law; the fact, no doubt, being that they availed themselves of those means which their situation and influence secured them, and employed the most learned Brāhmans they could attract to Vijaya-nagara upon the works which bear their name, and to which they also contributed their own labour and learning; their works were, therefore, compiled under peculiar advantages, and are deservedly held in the highest estimation.”—Wilson.

SESHA, SESHA-NĀGA. King of the serpent race or Nāgas, and of the infernal regions called Pātāla. A serpent with a thousand heads which is the couch and canopy of Vishnu whilst

sleeping during the intervals of creation. Sometimes Sesha is represented as supporting the world, and sometimes as upholding the seven Pātālas or hells. Whenever he yawns he causes earthquakes. At the end of each kalpa he vomits venomous fire which destroys all creation. When the gods churned the ocean they made use of Sesha as a great rope, which they twisted round the mountain Mandara, and so used it as a churn. He is represented clothed in purple and wearing a white necklace, holding in one hand a plough and in the other a pestle. He is also called Ananta, 'the endless,' as the symbol of eternity. His wife was named Ananta-sīrshā. He is sometimes distinct from Vāsuki but generally identified with him. In the Purāṇas he is said to be the son of Kasyapa and Kadru, and according to some authorities he was incarnate in Bala-rāma. His hood is called Mani-dwīpa, 'the island of jewels,' and his palace Mani-bhitti, 'jewel-walled,' or Mani-mandapa, 'jewel palace.'

SETU-BANDHA. 'Rāma's bridge.' The line of rocks between the continent and Ceylon called in maps "Adam's bridge." It is also known as Samudrāru. There is a poem called Setu-bandha or Setu-kāvya on the subject of the building of the bridge by Rāma's allies.

SHAD-DARSANĀ. *See* Darsana.

SHAD-VINSA. 'Twenty-sixth.' One of the Brāhmaṇas of the Sāma-veda. It is called "the twenty-sixth" because it was added to the Praudha Brāhmaṇa, which has twenty-five sections.

SHAT-PURA. 'The sixfold city,' or 'the six cities' granted by Brahmā to the Asuras, and of which Nikumbha was king. It was taken by Krishna and given to Brahmā-datta, a Brāhmaṇ. —*Hari-vansa.*

SIDDHAS. A class of semi-divine beings of great purity and holiness, who dwell in the regions of the sky between the earth and the sun. They are said to be 88,000 in number.

SIDDHĀNTA. Any scientific work on astronomy or mathematics.

SIDDHĀNTA KAUMUDĪ. A modern and simplified form of Pāṇini's Grammar by Bhattojī Dīkshita. It is in print.

SIDDHĀNTA-SIROMANI. A work on astronomy by Bhāskarāchārya. It has been printed, and has been translated for the *Bibliotheca Indica*.

SIKHANDIN, SIKHANDINĪ. Sikhandinī is said to have been the daughter of Rāja Drupada, but according to another statement she was one of the two wives whom Bhishma obtained for his brother Vichitra-virya. “She (the widow) perished in the jungle, but before her death she had been assured by Parasu-rāma that she should become a man in a future birth, and cause the death of Bhishma, who had been the author of her misfortunes.” Accordingly she was born again as Sikhandin, son of Drupada. Bhishma fell in battle pierced all over by the arrows of Arjuna, but according to this story the fatal shaft came from the hands of Sikhandin. *See Ambā.*

SIKSHĀ. Phonetics; one of the Vedāngas. The science which teaches the proper pronunciation and manner of reciting the Vedas. There are many treatises on this subject.

SILPA-SĀSTRA. The science of mechanics; it includes architecture. Any book or treatise on this science.

SINDHU. 1. The river Indus; also the country along that river and the people dwelling in it. From *Sindhu* came the *Hind* of the Arabs, the *Hindoi* or *Indoi* of the Greeks, and our *India*. 2. A river in Mālwa. There are others of the name. *See Septa-sindhava.*

SINHALA, SINHALA-DWĪPA. Ceylon.

SINHĀSANA DWĀTRINSAT. The thirty-two stories told by the images which supported the throne of King Vikramāditya. It is the Singhāsan Battisi in Hindustani, and is current in most of the languages of India.

SINHIKĀ. 1. A daughter of Daksha and wife of Kasyapa; also a daughter of Kasyapa and wife of Viprachitti. 2. A Rākshasī who tried to swallow Hanumān and make a meal of him. He allowed her to do so and then rent her body to pieces and departed. Her habit was to seize the shadow of the object she wished to devour and so drag the prey into her jaws.

SIPRĀ. The river on which the city of Ujjayinī stands.

SĪRA-DHWAJA. ‘He of the plough-banner.’ An epithet for Janaka.

SISUMĀRA. ‘A porpoise.’ The planetary sphere, which, as explained by the Vishnu Purāna, has the shape of a porpoise, Vishnu being seated in its heart, and Dhruva or the pole star in its tail. “As Dhruva revolves, it causes the sun, moon, and other planets to turn round also; and the lunar asterisms follow

in its circular path, for all the celestial luminaries are, in fact, bound to the polar star by aerial cords."

SISU-PĀLA. Son of Dama-ghosha, king of Chedi, by *Śrutadevā*, sister of *Vasu-deva*; he was therefore cousin of *Krishna*, but he was *Krishna's* implacable foe, because *Krishna* had carried off *Rukmini*, his intended wife. He was slain by *Krishna* at the great sacrifice of *Yudhi-shthira* in punishment of opprobrious abuse. The *Mahā-bhārata* states that *Sisu-pāla* was born with three eyes and four arms. His parents were inclined to cast him out, but were warned by a voice not to do so, as his time was not come. It also foretold that his superfluous members should disappear when a certain person took the child into his lap, and that he would eventually die by the hands of that same person. *Krishna* placed the child on his knees and the extra eye and arms disappeared; *Krishna* also killed him. The *Vishnu Purāna* contributes an additional legend about him. " *Sisu-pāla* was in a former existence the unrighteous but valiant monarch of the *Daityas*, *Hiranya-kasipu*, who was killed by the divine guardian of creation (in the man-lion *Avatāra*). He was next the ten-headed (sovereign *Rāvana*), whose unequalled prowess, strength, and power were overcome by the lord of the three worlds (*Rāma*). Having been killed by the deity in the form of *Rāghava*, he had long enjoyed the reward of his virtues in exemption from an embodied state, but had now received birth once more as *Sisu-pāla*, the son of Dama-ghosha, king of Chedi. In this character he renewed with greater inveteracy than ever his hostile hatred towards *Pundarikāksha* (*Vishnu*), . . . and was in consequence slain by him. But from the circumstance of his thoughts being constantly engrossed by the supreme being, *Sisu-pāla* was united with him after death, . . . for the lord bestows a heavenly and exalted station even upon those whom he slays in his displeasure." He was called *Sunitha*, 'virtuous.'

SISUPĀLA-BADHA. 'The death of *Sisu-pāla*,' an epic poem by *Māgha*, in twenty cantos. It has been often printed, and has been translated into French by *Fauche*.

SĪTĀ. 'A furrow.' In the *Veda*, *Sītā* is the furrow, or husbandry personified, and worshipped as a deity presiding over agriculture and fruits. In the *Rāmayāna* and later works she is daughter of *Janaka* king of *Videha*, and wife of *Rāma*. The

old Vedic idea still adhered to her, for she sprang from a furrow. In the Rāmāyanā her father Janaka says, "As I was ploughing my field, there sprang from the plough a girl, obtained by me while cleansing my field, and known by name as Sītā (the furrow). This girl sprung from the earth grew up as my daughter." Hence she is styled Ayonijā, 'not born from the womb.' She is said to have lived before in the Krita age as Vedāvatī, and to be in reality the goddess Lakshmī in human form, born in the world for bringing about the destruction of Rāvana, the Rākshasa king of Lankā, who was invulnerable to ordinary means, but doomed to die on account of a woman. Sītā became the wife of Rāma, who won her by bending the great bow of Siva. She was his only wife, and was the embodiment of purity, tenderness, and conjugal affection. She accompanied her husband in his exile, but was carried off from him by Rāvana and kept in his palace at Lankā. There he made many efforts to win her to his will, but she continued firm against all persuasions, threats, and terrors, and maintained a dignified serenity throughout. When Rāma had slain the ravisher and recovered his wife, he received her coldly, and refused to take her back, for it was hard to believe it possible that she had retained her honour. She asserted her purity in touching language, and resolved to establish it by the ordeal of fire. The pile was raised and she entered the flames in the presence of gods and men, but she remained unhurt, and the god of fire brought her forth and placed her in her husband's arms. Notwithstanding this proof of her innocence, jealous thoughts passed through the mind of Rāma, and after he had ascended his ancestral throne at Ayodhyā, his people blamed him for taking back a wife who had been in the power of a licentious ravisher. So, although she was pregnant, he banished her and sent her to the hermitage of Vālmiki, where she gave birth to twin sons, Kusa and Lava. There she lived till the boys were about fifteen years old. One day they strayed to their father's capital. He recognised and acknowledged them and then recalled Sītā. She returned and publicly declared her innocence. But her heart was deeply wounded. She called upon her mother earth to attest her purity, and it did so. The ground opened, and she was taken back into the source from which she had sprung. Rāma was now disconsolate and resolved to quit this mortal life. (See Rāma.) Sītā had the appellations

of Bhūmi-jā, Dharani-sutā, and Pārthivī, all meaning 'daughter of the earth.'

SIVA. The name Siva is unknown to the Vedas, but Rudra, another name of this deity, and almost equally common, occurs in the Veda both in the singular and plural, and from these the great deity Siva and his manifestations, the Rudras, have been developed. In the *Rig-veda* the word Rudra is used for Agni, and the Maruts are called his sons. In other passages he is distinct from Agni. He is lauded as "the lord of songs, the lord of sacrifices, who heals remedies, is brilliant as the sun, the best and most bountiful of gods, who grants prosperity and welfare to horses and sheep, men, women, and cows; the lord of nourishment, who drives away diseases, dispenses remedies, and removes sin; but, on the other hand he is the wielder of the thunderbolt, the bearer of bow and arrows, and mounted on his chariot is terrible as a wild beast, destructive and fierce." In the *Yajur-veda* there is a long prayer called *Satarudriya* which is addressed to him and appeals to him under a great variety of epithets. He is "auspicious, not terrible;" "the deliverer, the first divine physician;" he is "blue-necked and red-coloured, who has a thousand eyes and bears a thousand quivers;" and in another hymn he is called "Tryambaka, the sweet-scented increaser of prosperity;" "a medicine for kine and horses, a medicine for men, and a (source of) ease to rams and ewes." In the *Atharva-veda* he is still the protector of cattle, but his character is fiercer. He is "dark, black, destroying, terrible." He is the "fierce god," who is besought to betake himself elsewhere, "and not to assail mankind with consumption, poison, or celestial fire." The Brāhmaṇas tell that when Rudra was born he wept, and his father, Prajāpati, asked the reason, and on being told that he wept because he had not received a name, his father gave him the name of Rudra (from the root *rud*, 'weep'). They also relate that at the request of the gods he pierced Prajāpati because of his incestuous intercourse with his daughter. In another place he is said to have applied to his father eight successive times for a name, and that he received in succession the names Bhava, Sarva, Pasupati, Ugradeva, Mahāndeva, Rudra, Isāna, and Asani. In the *Upanishads* his character is further developed. He declares to the inquiring gods, "I alone was before (all things), and I exist and I shall be. No other transcends me. I am eternal and not

eternal, discernible and undiscernible, I am Brahma and I am not Brahma." Again it is said, "He is the only Rudra, he is Isāna, he is divine, he is Maheswara, he is Mahādeva." "There is only one Rudra, there is no place for a second. He rules this fourth world, controlling and productive; living beings abide with him, united with him. At the time of the end he annihilates all worlds, the protector." "He is without beginning, middle, or end; the one, the pervading, the spiritual and blessed, the wonderful, the consort of Umā, the supreme lord, the three-eyed, the blue-throated, the tranquil. . . . He is Brahmā, he is Siva, he is Indra; he is undecaying, supreme, self-resplendent; he is Vishnu, he is breath, he is the spirit, the supreme lord; he is all that hath been or that shall be, eternal. Knowing him, a man overpasses death. There is no other way to liberation." In the Rāmāyana Siva is a great god, but the references to him have more of the idea of a personal god than of a supreme divinity. He is represented as fighting with Vishnu, and as receiving worship with Brahmā, Vishnu, and Indra, but he acknowledges the divinity of Rāma, and holds a less exalted position than Vishnu. The Mahā-bhārata also gives Vishnu or Krishna the highest honour upon the whole. But it has many passages in which Siva occupies the supreme place, and receives the homage and worship of Vishnu and Krishna. "Mahā-deva," it says, "is an all-pervading god yet is nowhere seen; he is the creator and the lord of Brahmā, Vishnu, and Indra, whom the gods, from Brahmā to the Pisāchas, worship." The rival claims of Siva and Vishnu to supremacy are clearly displayed in this poem; and many of those powers and attributes are ascribed to them which were afterwards so widely developed in the Purānas. Attempts also are made to reconcile their conflicting claims by representing Siva and Vishnu, Siva and Krishna, to be one, or, as it is expressed at a later time in the Hari-vansa, there is "no difference between Siva who exists in the form of Vishnu, and Vishnu who exists in the form of Siva."

The Purānas distinctly assert the supremacy of their particular divinity, whether it be Siva or whether it be Vishnu, and they have developed and amplified the myths and allusions of the older writings into numberless legends and stories for the glorification and honour of their favourite god.

The Rudra of the Vedas has developed in the course of ages

into the great and powerful god *Siva*, the third deity of the Hindu triad, and the supreme god of his votaries. He is shortly described as the destroying principle, but his powers and attributes are more numerous and much wider. Under the name of Rudra or Mahā-kāla, he is the great destroying and dissolving power. But destruction in Hindu belief implies reproduction ; so as *Siva* or *Sankara*, 'the auspicious,' he is the reproductive power which is perpetually restoring that which has been dissolved, and hence he is regarded as Īswara, the supreme lord, and Mahā-deva, the great god. Under this character of restorer he is represented by his symbol the Linga or phallus, typical of reproduction ; and it is under this form alone, or combined with the Yoni, or female organ, the representative of his *Sakti*, or female energy, that he is everywhere worshipped. Thirdly, he is the Maha-yogi, the great ascetic, in whom is centred the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are attained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained. In this character he is the naked ascetic *Dig-ambara*, 'clothed with the elements,' or *Dhūrjati*, 'loaded with matted hair,' and his body smeared with ashes. His first or destructive character is sometimes intensified, and he becomes *Bhairava*, 'the terrible destroyer,' who takes a pleasure in destruction. He is also *Bhūteswara*, the lord of ghosts and goblins. In these characters he haunts cemeteries and places of cremation, wearing serpents round his head and skulls for a necklace, attended by troops of imps and trampling on rebellious demons. He sometimes indulges in revelry, and, heated with drink, dances furiously with his wife *Devi* the dance called *Tāndava*, while troops of drunken imps caper around them. Possessed of so many powers and attributes, he has a great number of names, and is represented under a variety of forms. One authority enumerates a thousand and eight names, but most of these are descriptive epithets, as *Tri-lochana*, 'the three-eyed,' *Nila-kantha*, 'the blue-throated,' and *Panch-ānana*, 'the five-faced.' *Siva* is a fair man with five faces and four arms. He is commonly represented seated in profound thought, with a third eye in the middle of his forehead, contained in or surmounted by the moon's crescent ; his matted locks are gathered up into a coil like a horn, which bears

upon it a symbol of the river Ganges, which he caught as it fell from heaven ; a necklace of skulls (*mundā-mālā*), hangs round his neck, and serpents twine about his neck as a collar (*nāga-kundala*) ; his neck is blue from drinking the deadly poison which would have destroyed the world, and in his hand he holds a trisūla or trident called *Pināka*. His garment is the skin of a tiger, a deer, or an elephant, hence he is called *Kritti-vāsas* ; sometimes he is clothed in a skin and seated upon a tiger-skin, and he holds a deer in his hand. He is generally accompanied by his bull *Nandi*. He also carries the bow *Ajagava*, a drum (*damaru*) in the shape of an hour-glass, the *Khatwāṅga* or club with a skull at the end, or a cord (*pāsa*) for binding refractory offenders. His *Pramathas* or attendants are numerous, and are imps and demons of various kinds. His third eye has been very destructive. With it he reduced to ashes *Kāma*, the god of love, for daring to inspire amorous thoughts of his consort *Pārvatī* while he was engaged in penance ; and the gods and all created beings were destroyed by its glance at one of the periodical destructions of the universe. He is represented to have cut off one of the heads of *Brahmā* for speaking disrespectfully, so that *Brahmā* has only four heads instead of five. *Siva* is the great object of worship at Benares under the name of *Visweswara*. His heaven is on Mount *Kailāsa*.

There are various legends respecting *Siva*'s garments and weapons. It is said that "he once visited a forest in the form of a religious mendicant, and the wives of the *Rishis* residing there fell in love with his great beauty, which the *Rishis*, perceiving, resented ; in order, therefore, to overpower him, they first dug a pit, and by magical arts caused a tiger to rush out of it, which he slew, and taking his skin wore it as a garment ; they next caused a deer to spring out upon him, which he took up in his left hand and ever after retained there. They then produced a red-hot iron, but this too he took up and kept in his hand as a weapon. . . . The elephant's skin belonged to an *Asura* named *Gaya*, who acquired such power that he would have conquered the gods, and would have destroyed the *Munis* had they not fled to Benares and taken refuge in a temple of *Siva*, who then destroyed the *Asura*, and, ripping up his body, stripped off the (elephant) hide, which he cast over his shoulders for a cloak."—*Williams*.

Other names or epithets of Siva are Aghora, 'horrible ; Bahrū, Bhagavat, 'divine ;' Chandra-sekhara, 'moon-crested ;' Ganga-dhara, 'bearer of the Ganges ;' Girīsa, 'mountain lord ;' Hara, 'seizer ;' Īśāna, 'ruler ;' Jatā-dhara, 'wearing matted hair ;' Jala-mūrtti, 'whose form is water ;' Kāla, 'time ;' Kālā-jara ; Kapāla-mālin, 'wearing a garland of skulls ;' Mahā-kāla, 'great time ;' Mahesa, 'great lord ;' Mrityunjaya, 'vanquisher of death ;' Pasu-pati, 'lord of animals ;' Sankara, Sarva, Sadāsiva or Sambhu, 'the auspicious ;' Sthānu, 'the firm ;' Tryambaka, 'three-eyed ;' Ugra, 'fierce ;' Virūpāksha, 'of mis-formed eyes ;' Viswanātha, 'lord of all.'

SIVA PURĀNA. *See* Purāna.

SIVI Son of Usinara, and king of the country also called Usinara, near Gandhāra. The great charity and devotion of Sivi are extolled in the Mahā-bhārata by the sage Mārkandeya. Agni having assumed the form of a pigeon, was pursued by Indra in the shape of a falcon. The pigeon took refuge in the bosom of Sivi, and the falcon would accept nothing from Sivi instead of the pigeon but an equal weight of the king's own flesh. Sivi cut a piece of flesh from his right thigh and placed it in the balance, but the bird was the heavier. He cut again and again, and still the pigeon drew the scale, until the king placed his whole body in the balance. This outweighed the pigeon and the falcon flew away. On another occasion Vishnu went to Sivi in the form of a Brāhmaṇa and demanded food, but would accept no food but Sivi's own son Vṛihad-garbha, whom he required Sivi to kill and cook. The king did so, and placed the food before the Brāhmaṇa, who then told him to eat it himself. Sivi took up the head and prepared to eat. The Brāhmaṇa then stayed his hand, commended his devotion, and restoring the son to life, vanished from sight.

SKAMBHA. 'The supporter.' A name sometimes used in the *Rig-veda* to designate the Supreme Deity. There is considerable doubt and mystery about both this name and deity. "The meaning of the term," says Goldstücker, "is 'the fulcrum,' and it seems to mean the fulcrum of the whole world in all its physical, religious, and other aspects."—*Muir's Texts*, v. 378.

SKANDA. God of war. *See* Kārttikeya.

SKANDA PURĀNA. "The Skanda Purāna is that in which the six-faced deity (Skanda) has related the events of the

Tatpurusha Kalpa, enlarged with many tales, and subservient to the duties taught by Maheswara. It is said to contain 81,800 stanzas : so it is asserted amongst mankind." "It is uniformly agreed," says Wilson, "that the Skanda Purāna, in a collective form, has no existence ; and the fragments, in the shape of Sanhitās, Khandas, and Māhātmyas, which are affirmed in various parts of India to be portions of the Purāna, present a much more formidable mass of stanzas than even the immense number of which it is said to consist. The most celebrated of these portions in Hindusthān is the Kāsi Khanda, a very minute description of the temples of Siva in or adjacent to Benares, mixed with directions for worshipping Maheswara, and a great variety of legends explanatory of its merits and of the holiness of Kāsi. Many of them are puerile and uninteresting, but some of them are of a higher character. There is every reason to believe the greater part of the contents of the Kāsi Khanda anterior to the first attack upon Benares by Mahmūd of Ghazni. The Kāsi Khanda alone contains 15,000 stanzas. Another considerable work is the Utkala Khanda, giving an account of the holiness of Orissa." A part of this Purāna has been printed at Bombay.

SMARTA. Appertaining to the Smṛiti. The Smārta-sūtras. *See* Sūtras.

SMRITI 'What was remembered.' Inspiration, as distinguished from Sruti, or direct revelation. What has been remembered and handed down by tradition. In its widest application, the term includes the Vedāngas, the Sūtras, the Rāmāyana, the Mahā-bhārata, the Purānas, the Dharma-sāstras, especially the works of Manu, Yājnawalkya, and other inspired lawgivers, and the Niti-sāstras or ethics, but its ordinary application is to the Dharma-sāstras; as Manu says, "By Sruti is meant the Veda, and by Smṛiti the institutes of law," ii. 10.

SMRITI-CHANDRIKĀ. A treatise on law, according to the Drāvidian or Southern school, by Devana Bhatta.

SOMA. The juice of a milky climbing plant (*Asclepias acida*), extracted and fermented, forming a beverage offered in libations to the deities, and drunk by the Brāhmans. Its exhilarating qualities were grateful to the priests, and the gods were represented as being equally fond of it. This soma juice occupies a large space in the *Rig-veda*; one Mandala is almost wholly

devoted to its praise and uses. It was raised to the position of a deity, and represented to be primeval, all-powerful, healing all diseases, bestower of riches, lord of other gods, and even identified with the Supreme Being. As a personification, Soma was the god who represented and animated the soma juice, an Indian Dionysus or Bacchus.

“The simple-minded Arian people, whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid had power to elevate the spirits and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine: it was to their apprehension a god, endowing those into whom it entered with godlike powers; the plant which afforded it became to them the king of plants; the process of preparing it was a holy sacrifice; the instruments used therefor were sacred. The high antiquity of this cultus is attested by the references to it found occurring in the Persian Avesta, it seems, however, to have received a new impulse on Indian territory.”—*Whitney*.

In later times, the name was appropriated to the moon, and some of the qualities of the soma juice have been transferred to the luminary, who is Oshadhi-pati, or lord of herbs. So Soma is considered the guardian of sacrifices and penance, asterisms and healing herbs.

In the Purānic mythology Soma, as the moon, is commonly said to be the son of the *Rishi* Atri by his wife Anasūyā, but the authorities are not agreed. One makes him son of Dharma; another gives his paternity to Prabhākara, of the race of Atri; and he is also said to have been produced from the churning of the ocean in another Manwantara. In the *Vishnu* Purāna he is called “the monarch of Brāhmans;” but the *Brihad Āranyaka*, an older work, makes him a Kshatriya. He married twenty-seven daughters of the *Rishi* Daksha, who are really personifications of the twenty-seven lunar asterisms; but keeping up the personality, he paid such attention to Rohinī, the fourth of them, that the rest became jealous, and appealed to their father. Daksha’s interference was fruitless, and he cursed his son-in-law, so that he remained childless, and became affected with consumption. This moved the pity of his wives, and they

interceded with their father for him. He could not recall his curse, but he modified it so that the decay should be periodical, not permanent. Hence the wane and increase of the moon. He performed the Rāja-sūya sacrifice, and became in consequence so arrogant and licentious that he carried off Tārā, the wife of Brihaspati, and refused to give her up either on the entreaties of her husband or at the command of Brahmā. This gave rise to a wide-spread quarrel. The sage Usanas, out of enmity to Brihaspati, sided with Soma, and he was supported by the Dānavas, the Daityas, and other foes of the gods. Indra and the gods in general sided with Brihaspati. There ensued a fierce contest, and “the earth was shaken to her centre.” Soma had his body cut in two by Siva’s trident, and hence he is called Bhagnātmā. At length Brahmā interposed and stopped the fight, compelling Soma to restore Tārā to her husband. The result of this intrigue was the birth of a child, whom Tārā, after great persuasion, declared to be the son of Soma, and to whom the name of Budha was given : from him the Lunar race sprung.

According to the Purāṇas, the chariot of Soma has three wheels, and is drawn by ten horses of the whiteness of the jas-mine, five on the right half of the yoke, and five on the left.

The moon has many names and descriptive epithets, as Chandra, Indu, Sasī, ‘marked like a hare;’ Nisākara, ‘maker of night;’ Nakshatra-nātha, ‘lord of the constellations;’ Sītāmārīchi, ‘having cool rays;’ Sītānsu, ‘having white rays;’ Mṛigānka, ‘marked like a deer;’ Siva-sekhara, ‘the crest of Siva;’ Kumuda-pati, ‘lord of the lotus;’ Sweta-vājī, ‘drawn by white horses

SOMADEVA BHATTA. The writer or compiler of the collection of stories called Kathā-sarit-sāgara.

SOMAKA. Grandfather of Drupada, who transmitted his name to his descendants.

SOMA-LOKA. *See* Loka.

SOMA-NĀTHA, SOMEŚWARA. ‘Lord of the moon.’ The name of a celebrated Lingam or emblem of Siva at the city of Somnāth-pattan in Gujarat. It was destroyed by Mahmūd of Ghaznī.

SOMAPAS. ‘Soma-drinkers.’ A class of Pitris or Manes who drink the soma juice. *See* Pitris.

SOMA-VANSA. *See* Chandra-vansa.

SRADDHĀ. 1. Faith, personified in the Vedas and lauded in a few hymns. 2. Daughter of the sage Daksha, wife of the god Dharma, and reputed mother of Kāma-deva, the god of love.

SRADDHA-DEVA, SRĀDDHA-DEVA. Manu is called by the former name in the Brāhmaṇas, and by the latter in the Mahā-bhārata. The latter is commonly applied to Yama.

SRAUTA. Belonging to the Sruti. *See* Sruti and Sūtra.

SRAUTA-SŪTRA. *See* Sūtra and Vedāngas.

SRĀVASTĪ. An ancient city which seems to have stood near Faizābād in Oude.

SRĪ ‘Fortune, prosperity.’ 1. The wife of Vishnu. (*See* Lakshmi.) 2. An honorific prefix to the names of gods, kings, heroes, and men and books of high estimation.

SRĪ BHĀGAVATA. *See* Bhāgavata Purāna.

SRĪ DĀMA CHARITRA. A modern drama in five acts by Sāma Rāja Dikshita, on the sudden elevation to affluence of Sri Dāman, a friend of Krishna. It is not a good play, “but there is some vivacity in the thoughts and much melody in the style.” —Wilson.

SRĪ-DHARA SWĀMĪ. Author of several commentaries of repute on the Bhagavad-gītā, Vishnu Purāna, &c.

SRĪ HARSHA. A great sceptical philosopher, and author of the poem called Naishadha or Naishadhiya. There were several kings of the name.

SRĪ HARSHA DEVA. A king who was author of the drama Ratnāvali.

SRINGA-GIRL. A hill on the edge of the Western Ghāts in Mysore, where there is a math or monastic establishment of Brāhmans, said to have been founded by Sankarāchārya.

SRINGĀRA TILAKA. ‘The mark of love.’ A work by Rudra Bhatta on the sentiments and emotions of lovers as exhibited in poetry and the drama.

SRINGA-VERA. The modern Sungroor, a town on the left bank of the Ganges and on the frontier of Kosala and the Bhil country. The country around was inhabited by Nishādas or wild tribes, and Guha, the friend of Rāma, was their chief.

SRĪ-SAILA. The mountain of Sri, the goddess of fortune. It is a holy place in the Dakhin, near the Krishna, and was

formerly a place of great splendour. It retains its sanctity but has lost its grandeur. Also called Sri-parvata.

SRĪ-VATSA. A particular mark, said to be a curl of hair on the breast of Vishnu or Krishna, and represented by ☀

SRUTA-BODHA. A work on metres attributed to Kāli-dāsa. It has been edited and translated into French by Lancereau.

SRUTA-KIRTTI. Cousin of Sītā and wife of Satru-ghna.

SRUTARSHI. A Rishi who did not receive the Sruti (revelation) direct, but obtained it at second-hand from the Vedic Rishis.

SRUTI. 'What was heard.' The revealed word. The Mantras and Brāhmaṇas of the Vedas are always included in the term, and the Upanishads are generally classed with them.

STHALĪ-DEVATAS, DEVATĀS. Gods or goddesses of the soil, local deities.

STHĀNU. A name of Siva.

STHĀPATYA-VEDA. The science of architecture, one of the Upa-vedas.

STHŪNĀ, STHUNĀ-KARNA. A Yaksha who is represented in the Mahā-bhārata to have changed sexes for a while with Sikhandinī, daughter of Drupada.

SU-BĀHU. 'Five-armed.' 1. A son of Dhrita-rāshtra and king of Chedi. 2. A son of Satru-ghna and king of Mathurā.

SU-BALA. 1. A king of Gandhāra, father of Gāndhāri, wife of Dhrita-rāshtra. 2. A mountain in Lankā on which Hanumān alighted after leaping over the channel.

SU-BHADRĀ. Daughter of Vasu-deva, sister of Krishna, and wife of Arjuna. Bala-rāma, her elder brother, wished to give her to Dur-yodhana, but Arjuna carried her off from Dwārakā at Krishna's suggestion, and Bala-rāma subsequently acquiesced in their union. She was mother of Abhimanyu. She appears especially as sister of Krishna in his form Jagan-nātha, and according to tradition there was an incestuous intimacy between them. When the car of Jagan-nātha is brought out the images of Su-bhadrā and Bala-rāma accompany the idol, and the intimacy of Jagan-nātha and Su-bhadrā is said to provoke taunts and reproaches.

SUBHĀNGĪ. 'Fair-limbed.' An epithet of Rati, wife of Kāma, and of Yakshī, wife of Kuvera.

SU-BHĀNU. Son of Krishna and Satya-bhāmā.

SU-BODHINI. A commentary by Visweswara Bhatta on the law-book called *Mitāksharā*.

SU-BRAHMANYA. A name of Kārttikeyā, god of war, used especially in the South. *See* Kārttikeya.

SU-CHĀRU. A son of Krishna and Rukmini.

SU-DARSANA. A name of Krishna's chakra or discus weapon. *See* Vajra-nābha.

SUDĀS. A king who frequently appears in the *Rig-veda*, and at whose court the rival *Rishis* Vasishtha and Viswāmitra are represented as living. He was famous for his sacrifices.

SU-DESHNA. Son of Krishna and Rukmini.

SU-DESHNĀ. 'Good-looking.' 1. Wife of the Rāja of Virāta, the patron of the disguised Pāndavas, and mistress of Draupadi. 2. Also the wife of Bālin.

SU-DHARMĀ, SU-DHARMAN. The hall of Indra, "the unrivalled gem of princely courts," which Krishna commanded Indra to resign to Ugrasena, for the assemblage of the race of Yadu. After the death of Krishna it returned to Indra's heaven.

SŪDRA. The fourth or servile caste. *See* Varna.

SŪDRAKA. A king who wrote the play called *Mṛichchhakaṭī*, 'the toy-cart,' in ten acts.

SU-DYUMNA. Son of the Manu Vaivaswata. At his birth he was a female, Ilā, but was afterwards changed into a male and called Su-dyumna. Under the curse of Siva he again became Ilā, who married Budha or Mercury, and was mother of Purūravas. By favour of Vishnu the male form was again recovered, and Su-dyumna became the father of three sons. This legend evidently has reference to the origin of the Lunar race of kings.

SU-GRĪVA. 'Handsome neck.' A monkey king who was dethroned by his brother Bālin, but after the latter had been killed, Su-grīva was re-installed by Rāma as king at Kishkindhyā. He, with his adviser Hanumān and their army of monkeys, were the allies of Rāma in his war against Rāvana, in which he was wounded. He is said to have been son of the sun, and from his paternity he is called Ravi-nandana and by other similar names. He is described as being grateful, active in aiding his friends, and able to change his form at will. His wife's name was Rumā.

SUHMA. A country said to be east of Bengal.

SUKA-SAPTATI. ‘The seventy (tales) of a parrot.’ This is the original of the *Tūti-nāmah* of the Persian, from which the Hindustani *Totā-kahānī* was translated.

SUKRA. The planet Venus and its regent. *Sukra* was son of *Bhrigu* and priest of *Bali* and the *Daityas* (*Daitya-guru*). He is also called the son of *Kavi*. His wife’s name was *Susumā* or *Sata-parwā*. His daughter *Devayānī* married *Yayāti* of the Lunar race, and her husband’s infidelity induced *Sukra* to curse him. *Sukra* is identified with *Usanas*, and is author of a code of law. The *Hari-vansa* relates that he went to *Siva* and asked for means of protecting the *Asuras* against the gods, and for obtaining his object he performed “a painful rite, imbibing the smoke of chaff with his head downwards for a thousand years.” In his absence the gods attacked the *Asuras* and *Vishnu* killed his mother, for which deed *Sukra* cursed him “to be born seven times in the world of men.” *Sukra* restored his mother to life, and the gods being alarmed lest *Sukra*’s penance should be accomplished, *Indra* sent his daughter *Jayanti* to lure him from it. She waited upon him and soothed him, but he accomplished his penance and afterwards married her. *Sukra* is known by his patronymic *Bhārgava*, and also as *Bhrigu*. He is also *Kavi* or *Kāvya*, ‘the poet.’ The planet is called *Āspūjīt*, ‘ Ασφοδίτη ;’ *Maghā-bhava*, son of *Maghā*; *Shodasānsu*, ‘having sixteen rays;’ and *Sweta*, ‘the white.’

SŪKTA. A Vedic hymn.

SU-MANTRA. The chief counsellor of *Rāja Dasa-ratha* and friend of *Rāma*.

SU-MANTU. The collector of the hymns of the *Atharva-veda*; he is said to have been a pupil of *Veda Vyāsa*, and to have acted under his guidance.

SUMBHA and **NISHUMBHA.** Two *Asuras*, brothers, who were killed by *Durgā*. These brothers, as related in the *Mārkandeya Purāna*, were votaries of *Siva*, and performed severe penance for 5000 years in order to obtain immortality. *Siva* refused the boon, and they continued their devotions with such increased intensity for 800 years more, that the gods trembled for their power. By advice of *Indra*, the god of love, *Kāma*, went to them with two celestial nymphs, *Rambhā* and *Tilottamā*, and they succeeded in seducing the two *Asuras* and holding them in the toils of sensuality for 5000 years. On recovering from their

voluptuous aberration they drove the nymphs back to paradise and recommenced their penance. At the end of 1000 years Siva blessed them "that in riches and strength they should excel the gods." In their exaltation they warred against the gods, who, in despair, appealed in succession to Brahmā, Vishnu, and Siva, but in vain. The latter advised them to apply to Durgā, and they did so. She contrived to engage the Asuras in war, defeated their forces, slew their commanders, Chanda and Munda, and finally killed them. *See* Sunda.

SU-MERU. The mountain Meru, actual or personified.

SU-MITRĀ. Wife of Dasa-ratha and mother of Lakshmana and Satru-ghna. *See* Dasa-ratha.

SU-MUKHA. 'Handsome face.' This epithet is used for Garuda and for the son of Garuda.

SUNAH-SEPHAS. The legend of Sunah-sephas, as told in the Aitareya Brāhmaṇa, is as follows:—King Haris-chandra, of the race of Ikshwāku, being childless, made a vow that if he obtained a son he would sacrifice him to Varuna. A son was born who received the name of Rohita, but the father postponed, under various pretexts, the fulfilment of his vow. When at length he resolved to perform the sacrifice, Rohita refused to be the victim, and went out into the forest, where he lived for six years. He then met a poor Brāhmaṇa *Rishi* called Ajīgartha, who had three sons, and Rohita purchased from Ajīgartha for a hundred cows, the second son, named Sunah-sephas, to be the substitute for himself in the sacrifice. Varuna approved of the substitute, and the sacrifice was about to be performed, the father receiving another hundred cows for binding his son to the sacrificial post, and a third hundred for agreeing to slaughter him. Sunah-sephas saved himself by reciting verses in honour of different deities, and was received into the family of Viswāmitra, who was one of the officiating priests. The Rāmāyaṇa gives a different version of the legend. Ambarisha, king of Ayodhyā, was performing a sacrifice when Indra carried off the victim. The officiating priest represented that this loss could be atoned for only by the sacrifice of a human victim. The king, after a long search, found a Brāhmaṇa *Rishi* named Richika, who had two sons, and the younger, Sunah-sephas, was then sold by his own consent for a hundred thousand cows, ten millions of gold pieces, and heaps of jewels. Sunah-sephas met with his mater-

nal uncle, Viswāmitra, who taught him two divine verses which he was to repeat when about to be sacrificed. As he was bound at the stake to be immolated, he celebrated the two gods Indra and Vishnu with the excellent verses, and Indra, being pleased, bestowed upon him long life. He was afterwards called Devārāta, and is said to have become son of Viswāmitra. The Mahā-bhārata and the Purānas show some few variations. A series of seven hymns in the *Rig-veda* is attributed to Sunah-sephas. See Muir's *Texts*, i. 355, 407, 413; *Vishnu Purana*, iv. 25; Müller's *Sanskrit Literature*, 408; Wilson's *Rig-veda*, i. 60.

SU-NĀMAN. Son of Ugrasena and brother of Kansa. He was king of the Sūrasenas. When Kansa was overpowered in battle by Krishna, Su-nāman went to succour him, but was encountered and slain by Bala-rāma.

SU-NANDĀ. A princess of Chedi who befriended Damayantī when she was deserted by her husband.

SUNDA. Sunda and Upasunda, of the Mahā-bhārata, were two Daityas, sons of Nisunda, for whose destruction the Apsaras Tīlottamā was sent down from heaven. They quarrelled for her, and killed each other. See Sumbha.

SU-PARNAS. 'Fine-winged.' 'Beings of superhuman character, as Garuḍa, and other birds of equally fanciful description; one of those classes first created by the Brahmādikas, and included in the daily presentation of water to deceased ancestors, &c.'—Wilson.

SU-PĀRSWA. A fabulous bird in the *Ramāyana*. He was son of Sampāti and nephew of Jatāyus.

SU-PRIYA. 'Very dear.' Chief of the Gandharvas.

SŪRA. A Yādava king who ruled over the Sūrasenas at Mathurā; he was father of Vasu-deva and Kuntī, and grandfather of Krishna.

SURĀ. Wine or spirituous liquor, personified as Surā-devī, a goddess or nymph produced at the churning of the ocean.

SURABHI. The 'cow of plenty,' produced at the churning of the ocean, who granted every desire, and is reverenced as "the fountain of milk and curds." See Kāma-dhenu and Nandī.

SURAS. In the Vedas, a class of beings connected with Sūrya, the sun. The inferior deities who inhabit Swarga; a god in general. According to some, the word is allied to *swar*, 'heaven'; others think it to have sprung from the deriva-

tion assigned to *asura*, and as *a-sura* is said to signify 'not a god,' *sura* has come to mean 'god.'

SU-RASĀ. A Rākshasī, mother of the Nāgas. When Hanumān was on his flight to Lankā against Rāvana, she tried to save her relative by swallowing Hanumān bodily. To avoid this Hanumān distended his body and continued to do so, while she stretched her mouth till it was a hundred leagues wide. Then he suddenly shrank up to the size of a thumb, darted through her, and came out at her right ear.

SŪRASENAS. Name of a people, the Suraseni of Arrian. Their capital was Mathurā on the Yamunā, which Manu calls Sūrasena.

SŪRPA - NAKHĀ. 'Having nails like winnowing-fans.' Sister of Rāvana. This Rākshasī admired the beauty of Rāma and fell in love with him. When she made advances to Rāma he referred her to Lakshmana, and Lakshmana in like manner sent her back to Rāma. Enraged at this double rejection, she fell upon Sītā, and Rāma was obliged to interfere forcibly for the protection of his wife. He called out to Lakshmana to disfigure the violent Rākshasī, and Lakshmana cut off her nose and ears. She flew to her brothers for revenge, and this brought on the war between Rāma and Rāvana. She descended to Rāvana on the beauty of Sītā, and instigated his carrying her off, and finally she cursed him just before the engagement in which he was killed.

SŪRYA. The sun or its deity. He is one of the three chief deities in the Vedas, as the great source of light and warmth, but the references to him are more poetical than precise. Sometimes he is identical with Savitri and Āditya, sometimes he is distinct. "Sometimes he is called son of Dyaus, sometimes of Aditi. In one passage, Ushas, the dawn, is his wife, in another he is called the child of the dawns; he moves through the sky in a chariot drawn by seven ruddy horses or mares." Sūrya has several wives, but, according to later legends, his twin sons the Aswins, who are ever young and handsome and ride in a golden car as precursors of Ushas, the dawn, were born of a nymph called Aswinī, from her having concealed herself in the form of a mare. In the Rāmāyana and Purānas, Sūrya is said to be the son of Kasyapa and Aditi, but in the Rāmāyana he is otherwise referred to as a son of Brahmā. His wife was Sanjñā, daughter

of Viswa-karma, and by her he had three children, the Manu Vaivaswata, Yama, and the goddess Yamī, or the Yamunā river. His effulgence was so overpowering that his wife gave him Chhāyā (shade) for a handmaid, and retired into the forest to devote herself to religion. While thus engaged, and in the form of a mare, the sun saw her and approached her in the form of a horse. Hence sprang the two Aswins and Revanta. Sūrya brought back his wife Sanjnā to his home, and her father, the sage Viswa-karma, placed the luminary on his lathe and cut away an eighth of his effulgence, trimming him in every part except the feet. The fragments that were cut off fell blazing to the earth, and from them Viswa-karma formed the discus of Vishnu, the trident of Siva, the weapon of Kuvera, the lance of Kārttikeya, and the weapons of the other gods. According to the Mahā-bhārata, Karna was his illegitimate son by Kuntī. He is also fabled to be the father of Sani and the monkey chief Sugrīva. The Manu Vaivaswata was father of Ikshwāku, and from him, the grandson of the sun, the Sūrya-vansa, or Solar race of kings, draws its origin. In the form of a horse Sūrya communicated the White Yajur-veda to Yajnawalkya, and it was he who bestowed on Satrajit the Syamantaka gem. A set of terrific Rākshasas called Mandehas made an attack upon him and sought to devour him, but were dispersed by his light. According to the Vishnu Purāna he was seen by Satrajita in "his proper form," "of dwarfish stature, with a body like burnished copper, and with slightly reddish eyes." Sūrya is represented in a chariot drawn by seven horses, or a horse with seven heads, surrounded with rays. His charioteer is Aruna or Vivaswat, and his city Vivasvatī or Bhāswatī. There are temples of the sun, and he receives worship. The names and epithets of the sun are numberless. He is Savitri, 'the nourisher ;' Vivaswat, 'the brilliant ;' Bhāskara, 'light-maker ;' Dina-kara, 'day-maker ;' Arha-pati, 'lord of day ;' Loka-chakshuh, 'eye of the world ;' Karma-sākshī, 'witness of the deeds (of men) ;' Graha-rāja, 'king of the constellations ;' Gabhastimān, 'possessed of rays ;' Sahasra-kirana, 'having a thousand rays ;' Vikarttana, 'shorn of his beams' (by Viswa-karma); Mārtanda, 'descended from Mritanda,' &c. Sūrya's wives are called Savarnā, Swatī, and Mahā-viryā.

SŪRYA-KĀNTA. 'The sun-gem.' A crystal supposed to be formed of condensed rays of the sun, and though cool to the

touch, to give out heat in the sun's rays. There is a similar moon-stone. It is also called Dahanopala. *See* Chandra-kānta.

SŪRYA SIDDHĀNTA. A celebrated work on astronomy, said to have been revealed by the sun (Sūrya). It has been edited in the *Bibliotheca Indica* by Hall, and there are other editions. It has been translated by Whitney and Burgess.

SŪRYA-VANSA. The Solar race. A race or lineage of Kshatriyas which sprang from Ikshwāku, grandson of the sun. Rāma was of this race, and so were many other great kings and heroes. Many Rājputs claim descent from this and the other great lineage, the Lunar race. The Rāna of Udaypur claims to be of the Sūrya-vansa, and the Jhārejas of Cutch and Sindh assert a descent from the Chandra-vansa. There were two dynasties of the Solar race. The elder branch, which reigned at Ayodhyā, descended from Ikshwāku through his eldest son, Vikukshi. The other dynasty, reigning at Mithilā, descended from another of Ikshwāku's sons, named Nimi. The lists of these two dynasties on the opposite page are taken from the *Vishnu Purāna*. The lists given by other authorities show some discrepancies, but they agree in general as to the chief names.

SU-SAR MAN. A king of Tri-gartta, who attacked the Rāja of Virāta, and defeated him and made him prisoner, but Bhīma rescued the Rāja and made Su-sarman prisoner.

SUSHENA. 1. A son of Krishṇa and Rukminī. 2. A physician in the army of Rāma, who brought the dead to life and performed other miraculous cures.

SUSHNA. An Asura mentioned in the *Rig-veda* as killed by Indra.

SUSRUTA. A medical writer whose date is uncertain, but his work was translated into Arabic before the end of the eighth century. The book has been printed at Calcutta. There is a Latin translation by Hepler and one in German by Vullers.

SŪTA. 'Charioteer.' A title given to Karna.

SU-TIKSHNA. A hermit sage who dwelt in the Dandaka forest, and was visited by Rāma and Sītā.

SŪTRA. 'A thread or string.' A rule or aphorism. A verse expressed in brief and technical language,—a very favourite form among the Hindus of embodying and transmitting rules. There are Sūtras upon almost every subject, but "the Sūtras" generally signify those which are connected with the *Vedas*, viz.,

THE SURYA-VANSA, OR SOLAR RACE.

IKSHWĀKU.

| Dynasty of Ayodhyā. | | Dynasty of Mithilā. | |
|---------------------|---------------|---------------------|---------------|
| Prishadaswa. | Ayutāyus. | Kshema-dhanwan. | Nimi. |
| Kakutstha. | Rituparna. | Janaka. | Sāsvara-rama. |
| Anenas. | Sumanas. | Udārasu. | Hira-waroma. |
| Prithu. | Tridhanwan. | Nandivar- | Sudhanwan. |
| Viswagaswa. | Trayārūna. | dhanu. | Sirbhāsa. |
| Arda. | Satyavratā. | Suketu. | (father of |
| Yuvanāswa. | (Trisanku). | Chhala. | Sītā). |
| Srāvasta. | Harischandra. | Uktha. | Jaya. |
| Brihadaswa. | Rohitāswa. | Vajranābha. | Vijaya. |
| Kuvalayāswa | Harita. | Sankhanābha. | Bhānumat. |
| (called Dhun- | Chunchu. | Dhyusnūtiāswa. | Bhānuśwā. |
| dhnāmā). | Vijaya. | Viswasaha. | Kriti. |
| Dridhāsya. | Buruka. | Khatwāngā. | Arishtha- |
| Haryasya. | Vrika. | Dirgha-bāhu. | kehu. |
| Nikumbha. | Bāhuka. | Raghu. | Haryaswa. |
| Sanhatāswa. | Sagara. | Aja. | Marn. |
| Kriśswa. | Asamaujas. | Dasaratha. | Pratibhan- |
| Prasenajit. | Ansumat. | RĀMA. | dhaka. |
| Yuvanāswa. | Dilipa. | Kusa. | Kṛitartha. |
| Māndhātrī. | Bhagiratha. | Atithi. | Krita. |
| Purukutsa. | Śrūta. | Nishadha. | Vibudha. |
| Trasadasyu. | Nābhāga. | Nāja. | Mahādrīti. |
| Samblūta. | Ambarisha. | Nabbhas. | Satyarathī. |
| Anaranya. | Sindhudwipa. | Pundarika. | Kṛitirāta. |
| | | | Maharoman. |
| | | | Bṛhadbaḥa. |

the Kalpa Sūtras, relating to ritual; the Grīhya Sūtras, to domestic rites; and the Sāmayachārika Sūtras, to conventional usages. The Kalpa Sūtras, having especial reference to the Veda or Sruti, are called Srauta; the others are classed as Smārta, being derived from the Smṛiti. The Sūtras generally are anterior to Manu, and are probably as old as the sixth century B.C. Several have been published in the *Bibliotheca Indica*.

SUTUDRĪ. The river Satlej. *See* Sata-dru.

SU-VAHU. A Rākshasa, son of Tārakā. He was killed by Rāma.

SU-VELA. One of the three peaks of the mountain Tri-kūta, on the midmost of which the city of Lankā was built.

SU-YODHANA. 'Fair fighter.' A name of Dur-yodhana.

SWADHĀ. 'Oblation.' Daughter of Daksha and Prasūti according to one statement, and of Agni according to another. She is connected with the Pitrīs or Manes, and is represented as wife of Kavi or of one class of Pitrīs, and as mother of others.

SWĀHĀ. 'Offering.' Daughter of Daksha and Prasūti. She was wife of Vahni or Fire, or of Abhimānī, one of the Agnis.

SWA-PHALKA. Husband of Gāndinī and father of Akrūra. He was a man of great sanctity of character, and where "he dwelt famine, plague, death, and other visitations were unknown." His presence once brought rain to the kingdom of Kāsi-rāja, where it was much wanted.

SWAR. *See* Vyāhṛiti.

SWARGA. The heaven of Indra, the abode of the inferior gods and of beatified mortals, supposed to be situated on Mount Meru. It is called also Sairibha, Misrakā-vana, Tāvisha, Tridivam, Tri-pishtapam, and Ürdhwa-loka. Names of heaven or paradise in general are also used for it.

SWAR-LOKA. *See* Loka.

SWĀROCHISHA. Name of the second Manu. *See* Manu.

SWASTIKA. A mystical religious mark placed upon persons or things. It is in the form of a Greek cross with the ends

bent round 

SWAYAM-BHŪ. 'The self-existent.' A name of Brahmā, the creator.

SWĀYAM-BHUVĀ. A name of the first Manu (q.v.).

SWETA-DWĪPA. 'The white island or continent.' Colonel Wilford attempted to identify it with Britain.

SWETA-KETU. A sage who, according to the Mahā-bhārata, put a stop to the practice of married women consorting with other men, especially with Brāhmans. His indignation was aroused at seeing a Brāhman take his mother by the hand and invite her to go away with him. The husband saw this, and told his son that there was no ground of offence, for the practice had prevailed from time immemorial. Sweta-ketu would not tolerate it, and introduced the rule by which a wife is forbidden to have intercourse with another man unless specially appointed by her husband to raise up seed to him.

SWETĀSWATARA. An Upanishad attached to the Yajur-veda. It is one of the most modern. Translated by Dr. Roer for the *Bibliotheca Indica*.

SYĀLA. 'A brother-in-law.' A Yādava prince who insulted the sage Gārgya, and was the cause of his becoming the father of Kāla-yavana, a great foe of Krishna and the Yādava family.

SYĀMĀ. 'The black.' A name of Siva's consort. See Devī.

SYAMANTAKA. A celebrated gem given by the sun to Satrājita. "It yielded daily eight loads of gold, and dispelled all fear of portents, wild beasts, fire, robbers, and famine." But though it was an inexhaustible source of good to the virtuous wearer, it was deadly to a wicked one. Satrājita being afraid that Krishna would take it from him, gave it to his own brother, Prasena, but he, being a bad man, was killed by a lion. Jāmbavat, king of the bears, killed the lion and carried off the gem, but Krishna, after a long conflict, took it from him, and restored it to Satrājita. Afterwards Satrājita was killed in his sleep by Sata-dhanwan, who carried off the gem. Being pursued by Krishna and Bala-rāma, he gave the gem to Akrūra and continued his flight, but he was overtaken and killed by Krishna alone. As Krishna did not bring back the jewel, Bala-rāma suspected that he had secreted it, and consequently he upbraided him and parted from him, declaring that he would not be imposed upon by perjuries. Akrūra subsequently produced the gem, and it was claimed by Krishna, Bala-rāma, and Saty-

bhāmā. After some contention it was decided that Akrūra should keep it, and so “he moved about like the sun wearing a garland of light.”

SYĀVĀSWA. Son of Archanānas. Both were Vedic *Rishis*. In a hymn he says, “Sasīyasi has given me cattle, comprising horses and cows and hundreds of sheep.” The story told in explanation is that Archanānas, having seen the daughter of Rāja Rathavīti, asked her in marriage for his son Syāvāswa. The king was inclined to consent, but the queen objected that no daughter of their house had ever been given to any one less saintly than a *Rishi*. To qualify himself Syāvāswa engaged in austerities and begged alms. Among others, he begged of Sasīyasi, wife of Rāja Taranta. She took him to her husband, with whose permission she gave him a herd of cattle and costly ornaments. The Rāja also gave him whatever he asked for, and sent him on to his younger brother, Purumilha. On his way he met the Maruts, and lauded them in a hymn, for which they made him a *Rishi*. He then returned to Rathavīti, and received his daughter to wife.

TĀDAKĀ. *See* Tārakā.

TAITTIRĪYA. This term is applied to the Sanhitā of the Black Yajur-veda. (*See* Veda.) It is also applied to a Brāhmaṇa, to an Āranyaka, to an Upanishad, and a Prātisākhya of the same Veda. All these are printed, or are in course of printing, in the *Bibliotheca Indica*, and of the last there is a translation in that serial.

TAKSHA, TAKSHAKA. Son of Bharata, and nephew of Rāma-chandra. The sovereign of Gāndhāra, who resided at and probably founded Taksha-silā or Taxila, in the Panjāb.

TAKSHAKA. ‘One who cuts off; a carpenter.’ A name of Viswa-karma. A serpent, son of Kadru, and chief of snakes.

TAKSHA-SILĀ. A city of the Gāndhāras, situated in the Panjāb. It was the residence of Taksha, son of Bharata and nephew of Rāma-chandra, and perhaps took its name from him. It is the Taxila of Ptolemy and other classical writers. Arrian describes it as “a large and wealthy city, and the most populous between the Indus and Hydaspes.” It was three days’ journey east of the Indus, and General Cunningham has found its remains at Sāhh-dhārī, one mile north-east of Kala-kīsarāī.

TĀLAJĀNGHA. Son of Jaya-dhwaja, king of Avanti, of

the Haihaya race, and founder of the Tāla-jangha tribe of Haihayas. *See* Haihaya.

TĀLA-KETU. 'Palm-banner.' An appellation of Bhishma; also of an enemy killed by Krishna. Bala-rāma had the synonymous appellation Tāla-dhwaja.

TĀLAM. The throne of Durgā.

TALAVAKĀRA. A name of the Kena Upanishad.

TĀMASA. The fourth Manu. *See* Manu.

TAMASĀ. The river "Tonse," rising in the Riksha mountains, and falling into the Ganges.

TĀMRA-LIPTA. The country immediately west of the Bhāgirathi; Tamlook, Hijjali, and Midnapore. Its inhabitants are called Tāmra-liptakas.

TĀMRA-PARNA, TĀMRA-PARNĪ. Ceylon, the ancient Taprobane. There was a town in the island called Tāmra-parnī, from which the whole island has been called by that name.

TANDU. One of Siva's attendants. He was skilled in music, and invented the dance called Tāndava. *See* Siva.

TĀNDYA, TĀNDAKA. The most important of the eight Brāhmaṇas of the Sāma-veda. It has been published in the *Bibliotheca Indica*.

TANTRA. 'Rule, ritual.' The title of a numerous class of religious and magical works, generally of later date than the Purāṇas, and representing a later development of religion, although the worship of the female energy had its origin at an earlier period. The chief peculiarity of the Tantras is the prominence they give to the female energy of the deity, his active nature being personified in the person of his Sakti, or wife. There are a few Tantras which make Vishnu's wife or Rādhā the object of devotion, but the great majority of them are devoted to one of the manifold forms of Devī, the Sakti of Siva, and they are commonly written in the form of a dialogue between these two deities. Devī, as the Sakti of Siva, is the especial energy concerned with sexual intercourse and magical powers, and these are the leading topics of the Tantras. There are five requisites for Tantra worship, the five Mākāras or five *m's*—(1.) Madya, wine; (2.) Mānsa, flesh; (3.) Matsya, fish; (4.) Mudrā, parched grain and mystic gesticulations; (5.) Maithuna, sexual intercourse. Each Sakti has a twofold nature, white and black, gentle and ferocious. Thus Umā and Gaurī are gentle forms of

the Sakti of *Siva*, while *Durgā* and *Kāli* are fierce forms. The Sāktas or worshippers of the Saktis are divided into two classes, *Dakshināchāris* and *Vāmāchāris*, the right-handed and the left-handed. The worship of the right-hand Sāktas is comparatively decent, but that of the left hand is addressed to the fierce forms of the Saktis, and is most licentious. The female principle is worshipped, not only symbolically, but in the actual woman, and promiscuous intercourse forms part of the orgies. Tantra worship prevails chiefly in Bengal and the Eastern provinces.

TAPAR-LOKA, TAPO-LOKA. *See Loka.*

TAPATĪ. The river *Tapti* personified as a daughter of the Sun by *Chhāyā*. She was mother of *Kuru* by *Samvarana*.

TĀRĀ. Wife of the monkey king *Bālin*, and mother of *Angada*. After the death of *Bālin* in battle she was taken to wife by his brother, *Su-grīva*.

TĀRĀ, TĀRAKĀ. Wife of *Brihaspati*. According to the *Purānas*, *Soma*, the moon, carried her off, which led to a great war between the gods and the Asuras. *Brahmā* put an end to the war and restored *Tārā*, but she was delivered of a child which she declared to be the son of *Soma*, and it was named *Budha*. *See Brihaspati.*

TĀRAKA. Son of *Vajrānaka*. A Daitya whose austerities made him formidable to the gods, and for whose destruction *Skanda*, the god of war, was miraculously born.

TĀRAKĀ. A female Daitya, daughter of the *Yaksha* *Su-ketu* or of the demon *Sunda*, and mother of *Māricha*. She was changed into a *Rākshasi* by *Agastya*, and lived in a forest called by her name on the *Ganges*, opposite the confluence of the *Sarju*, and she ravaged all the country round. *Viswāmitra* desired *Rāma-chandra* to kill her, but he was reluctant to kill a woman. He resolved to deprive her of the power of doing harm, and cut off her two arms. *Lakshmana* cut off her nose and ears. She, by the power of sorcery, assailed *Rāma* and *Lakshmana* with a fearful shower of stones, and at the earnest command of *Viswāmitra*, the former killed her with an arrow.—*Rāmāyana*.

TĀRAKĀ-MAYA. The war which arose in consequence of *Soma*, the moon, having carried off *Tārā*, the wife of *Brihaspati*.

TĀRKSHYA. An ancient mythological personification of the sun in the form of a horse or bird. In later times the name is applied to *Garuda*.

TATWA SAMĀSA. A text-book of the Sāṅkhyā philosophy, attributed to Kapila himself.

TELINGA. The Telugu country, stretching along the coast from Orissa to Madras.

TILOTTAMĀ. Name of an Apsaras. She was originally a Brāhmaṇa female, but for the offence of bathing at an improper season she was condemned to be born as an Apsaras, for the purpose of bringing about the mutual destruction of the two demons Sunda and Upasunda.

TIMIN, TIMIN-GILA. The Timin is a large fabulous fish. The Timin-gila, 'swallower of the Timin,' is a still larger one; and there is one yet larger, the Timin-gila-gila or Timi-timin-gila, 'swallower of the Timin-gila.' Cf. the Arabic Tinnīn, sea-serpent. It is also called Samudrāru.

TISHYA. The Kali Yuga or fourth age.

TITTIRI. 'A partridge.' An ancient sage who was the pupil of Yāska, and is an authority referred to by Pāṇini. Some attribute the Taittirīya Sanhitā of the Yajur-veda to him. See Veda.

TOSALAKA. An athelete and boxer who was killed by Krishna in the public arena in the presence of Kansa.

TRAIGARTTAS. The people of Tri-gartta (q.v.).

TRASADASYU. A royal sage and author of hymns. According to Sāyana, he was son of Purukutsa. When Purukutsa was a prisoner, "his queen propitiated the seven Rishis to obtain a son who might take his father's place. They advised her to worship Indra and Varuna, in consequence of which Trasadasyu was born." He was renowned for his generosity. According to the Bhāgavata Purāna he was father of Purukutsa.

TRETĀ YUGA. The second age of the world, a period of 1,296,000 years. See Yuga.

TRI-BHUVANA, TRI-LOKA. The three worlds, Swarga, Bhūmi, Pātāla—heaven, earth, and hell.

TRI-DASA. 'Three times ten, thirty.' In round numbers, the thirty-three deities—twelve Ādityas, eight Vasus, eleven Rudras, and two Aswins.

TRI-GARTTA. 'The country of the three strongholds,' lately identified with the northern hill state of Kotoch, which is still called by the people "the country of Traigart."—Wilson. General Cunningham, however, clearly identifies it with the Jalandhar Doāb and Kāngra.

TRI-JATA. An amiable Rākshasī who befriended Sītā when she was the captive of Rāvana in Ceylon. She is also called Dharma-jñā.

TRI-KĀNDĀ SESHA. A Sanskrit vocabulary in three chapters, composed as a supplement to the Amara-kosha. It has been printed in India.

TRI-KŪTA. 'Three peaks.' 1. The mountain on which the city of Lankā was built. 2. A mountain range running south from Meru.

TRI-LOCHANA. 'Three-eyed,' i.e., Siva. The Mahā-bhārata relates that the third eye burst from Siva's forehead with a great flame when his wife playfully placed her hands over his eyes after he had been engaged in austerities in the Himālaya. This eye has been very destructive. It reduced Kāma, the god of love, to ashes.

TRI-MŪRTI. 'Triple form.' The Hindu triad. This was foreshadowed in the Vedic association of the three gods Agni, Vāyu, and Sūrya. The triad consists of the gods Brahmā, Siva, and Vishnu, the representatives of the creative, destructive, and preservative principles. Brahmā is the embodiment "of the Rajo-guna, the quality of passion or desire, by which the world was called into being ; Siva is the embodied Tamo-guna, the attribute of darkness or wrath, and the destructive fire by which the earth is annihilated ; and Vishnu is the embodied Satwa-guna, or property of mercy and goodness by which the world is preserved. The three exist in one and one in three, as the Veda is divided into three and is yet but one ; and they are all Āsrita, or comprehended within that one being who is Parama or 'supreme,' Guhya or 'secret,' and Sarvātmā, 'the soul of all things.'”—Wilson.

The Padma Purāna, which is a Vaishnava work and gives the supremacy to Vishnu, says, "In the beginning of creation, the great Vishnu, desirous of creating the whole world, became three-fold : creator, preserver, and destroyer. In order to create this world, the supreme spirit produced from the right side of his body himself as Brahmā ; then in order to preserve the world he produced from the left side of his body Vishnu ; and in order to destroy the world he produced from the middle of his body the eternal Siva. Some worship Brahmā, others Vishnu, others Siva ; but Vishnu, one yet threefold, creates, preserves, and destroys,

therefore let the pious make no difference between the three." The representation of the Tri-mūrti is one body with three heads : in the middle Brahmā, on the right Vishnu, and on the left Siva. The worship of Brahmā is almost extinct, but Vishnu and Siva receive unbounded adoration from their respective followers, and each is elevated to the dignity of the supreme being.

TRINĀVARTTA. A demon who assumed the form of a whirlwind and carried off the infant Krishna, but was over-powered and killed by the child.

TRI-PĀDA. 'Three-footed.' Fever personified as having three feet, symbolising the three stages of fever—heat, cold, and sweat.

TRI-PURA. 'Triple city.' 1. According to the *Hari-vansa* it was aerial, and was burnt in a war with the gods. 2. A name of the demon Bāna, because he received in gift three cities from Siva, Brahmā, and Vishnu. He was killed by Siva. His name at full length is Tripurāsura. The name is also applied to Siva.

TRI-PURI. The capital city of the Chedis, now traceable in the insignificant village of Tewar, on the banks of the Nar-nadā.

TRI-SANKU. *See* *Satya-vrata*.

TRI-SIRAS. 'Three-headed.' 1. In the *Vedas*, a son of Twashtri; also called Viswa-rūpa. 2. Fever personified as a demon with three heads, typical of the three stages of heat, cold, and sweating. 3. Kuvera, god of wealth. 4. An Asura killed by Vishnu. 5. A son or a friend of Rāvana killed by Rāma.

TRI-SŪLA. 'A trident.' The trident of Siva.

TRITA, TRITA ĀPTYA. A minor deity mentioned occasionally in the *Rig-veda*, and generally in some relation to Indra. Thus "Indra broke through the defences of Vala, as did Trita through the coverings (of the well)." In explanation of this and similar allusions, a legend is told by the commentator to the effect, that Ekata, Dwita, and Trita (first, second, and third), were three men produced in water by Agni, for the purpose of rubbing off the remains of an oblation of clarified butter. Agni threw the cinders of the offerings into water, and from them sprang the three brothers, who, from their origin in water (*āp*), were called Āptyas. Trita went one day to draw water from a well and fell into it. The Asuras then heaped coverings over

the mouth of it to prevent his getting out, but he broke through them with ease. The Nīti-manjari tells the story differently. Ekata, Dwita, and Trita were travelling in a desert and suffered from thirst. They came to a well from which Trita drew water and gave it to his brothers. In order to appropriate his property the two brothers threw him into the well, placed a cart-wheel over it, and there left him. Trita prayed earnestly to the gods, and with their help he escaped.

TRITSUS. A people frequently mentioned in the Veda. Sāyana says they were "priests who were Vasishtha's disciples." Vasishtha himself is said to have belonged to the tribe.

TRI-VENĪ 'The triple braid.' A name of Prayāga. It is so called because the Ganges and Jumna here unite, and the Sarasvatī is supposed to join them by an underground channel.

TRI-VIKRAMA. A name of Vishnu used in the *Rig-veda*, and referring to three steps or paces which he is represented as taking. These steps, according to the opinion of a commentator, are "the three periods of the sun's course,—his rising, culminating, and setting." An old commentator says, "Vishnu stepped by separate strides over the whole universe. In three places he planted his step, one step on the earth, a second in the atmosphere, and a third in the sky, in the successive forms of Agni, Vāyu, and Sūrya." The great commentator Sāyana, a comparatively modern writer, understands these steps as being the three steps of Vishnu in the Vāmana or dwarf incarnation, and no doubt they were the origin of this fiction.

TRYAMBAKA. 'Three-eyed,' or 'Having three wives or sisters.' 1. A name of Siva. 2. One of the Rudras. 3. Name of one of the twelve great Lingas. *See Linga.*

TRYARUNA. A king, son of Trivrishan, of the race of Ikshwāku. He was riding in a chariot which Vrīsa, his purohita or family priest, was driving. The vehicle passed over and killed a Brāhmaṇ boy, and a question arose as to who was responsible for the death. The question was referred to an assembly of the Ikshwākus, and they decided it against Vrīsa. The purohit by his prayers then restored the boy to life, and being very angry with them for what he deemed partiality, "fire henceforth ceased to perform its functions in their dwellings, and the cooking of their food and other offices ceased." The Ikshwākus appeased him, and upon his prayers the use of

fire was restored to them. This story is told by Sāyana in elucidation of a Vedic allusion, and he quotes the Sātyāyana Brāhmaṇa as the authority.

TUKHĀRAS. A northern tribe from whom Tukhāristān obtained its name. They are probably the tribe of Sakas, by whom Bactria was taken from the Greeks. They are also called Tushāras.

TULĀDHĀRA. A trading Vaisya mentioned in the Mahābhārata as very virtuous and learned, to whom Jājali, an arrogant Brāhmaṇa, was sent by a voice from the sky to learn wisdom.

TULUNGA. Tuluva, or the country where the Tulu language is spoken, on the western coast below Goa.

TUMBURU. Name of a Gandharva. *See* Virādha.

TUNDA. A demon slain by Nahusha, the son of Āyus. He had a son named Vitunda, who was killed by Bhagavatī (Durgā).

TURANGA-VAKTRA. 'Horse-faced people.' *See* Kinnaras.

TURUSHKAS. Turks; the people of Turkistan. The Indo-Scythians, who, under Kanishka and other kings of the race, held Northern India.

TURVASA, TURVASU. Son of Yayāti by Devayāni. He refused to bear the curse of premature decrepitude passed upon his father, and so his father cursed him that his posterity should "not possess dominion." His father gave him a part of his kingdom, but after some generations, his line merged into that of his brother Puru, who bore for a time the curse passed upon his father.

TUSHĀRA. *See* Tukhāra.

TUSHITAS. A gana or class of subordinate deities, thirty-six in number, but sometimes reduced to twelve, and identified with the Ādityas.

TWASHTRI. In the *Rig-veda* this deity is the ideal artist, the divine artisan, the most skilful of workmen, who is versed in all wonderful and admirable contrivances, and corresponds in many respects with Hephaistos and Vulcan. He sharpens and carries the great iron axe, and he forges the thunderbolts of Indra. He is the beautiful, skilful worker, the omniform, the archetype of all forms, the vivifier and the bestower of long life. He imparts generative power and bestows offspring. He forms

husband and wife for each other, even from the womb. He develops the seminal germ in the womb, and is the shaper of all forms, human and animal. He has generated a strong man, a lover of the gods, a swift horse, and has created the whole world. As the *Satapatha Brāhmaṇa* expresses it, “He has produced and nourishes a great variety of creatures; all worlds (or beings) are his, and are known to him; he has given to heaven and earth and to all things their forms.” He created Brahmanas-pati above all creatures, and generated Agni along with heaven and earth, the waters and the Bhrigus. He is master of the universe, the first-born protector and leader, and knows the region of the gods. He is supplicated to nourish the worshipper and protect his sacrifice. He is the bestower of blessings, and is possessed of abundant wealth, and grants prosperity. He is asked, like other gods, to take pleasure in the hymns of his worshippers and to grant them riches. He is associated with the *Ribhus*, and is represented as sometimes envying and sometimes admiring their skill. He is represented as being occasionally in a state of hostility with Indra, and he had a son named Viswa-rūpa (omniform) or Tri-siras, who had three heads, six eyes, and three mouths, who was especially obnoxious to Indra, and was slain by him. He had a daughter, Saranyū, whom he married to Vivaswat, and she was the mother of the Aswins. In the *Purāṇas* Twashtri is identified with Viswakarman, the artisan of the gods, and sometimes also with Prajā-pati. One of the Ādityas and one of the Rudras bear this name, as also did a prince descended from Bharata.

UCHCHAIH-SRAVAS. The model horse. The white horse of Indra, produced at the churning of the ocean. It is fed on ambrosia, and is held to be the king of horses.

UCHCHHISHTA. The remains of a sacrifice, to which divine powers are ascribed by the *Rig-veda*.

UDAYA-GIRI PARVATA. The eastern mountain from behind which the sun rises.

UDAYANA. 1. A prince of the Lunar race, and son of Sahas-rāṇika, who is the hero of a popular story. He was king of Vatsa, and is commonly called Vatsa-rāja. His capital was Kausāmbī. Vāsava-dattā, princess of Ujjayinī, saw him in a dream and fell in love with him. He was decoyed to that city, and there kept in captivity by the king, Chandasena; but when

he was set at liberty by the minister, he carried off Vāsava-dattā from her father and a rival suitor. 2. A name of Agastya.

UDDHAVA. The friend and counsellor of Krishna. According to some he was Krishna's cousin, being son of Deva-bhāga, the brother of Vasu-deva. He was also called Pavana-vyādhi.

UDGĀTRI. A priest whose duty it is to chaunt the prayers or hymns from the Sāma-veda.

UDRANKA. Haris-chandra's aerial city. *See* Saubha.

UGRA. A name of Rudra, or of one of his manifestations. *See* Rudra.

UGRASENA. A king of Mathurā, husband of Karnī, and father of Kansa and Devaka. He was deposed by Kansa, but Krishna, after killing the latter, restored Ugrasena to the throne. *See* Kansa.

UJJAYANĪ. The Greek Οζήν and the modern Oujein or Ujjein. It was the capital of Vikramāditya and one of the seven sacred cities. Hindu geographers calculate their longitude from it, making it their first meridian.

ULUKA. 'An owl' Son of Kitava. He was king of a country and people of the same name. He was an ally of the Kauravas, and acted as their envoy to the Pāṇavas.

ULŪPI. A daughter of Kauravya, Rāja of the Nāgas, with whom Arjuna contracted a kind of marriage. She was nurse to her step-son, Babhru-vāhana, and had great influence over him. According to the Vishnu Purāna she had a son named Irāvat.

UMĀ. 'Light' A name of the consort of Siva. The earliest known mention of the name is in the Kena Upanishad, where she appears as a mediatrix between Brahmā and the other gods, and seems to be identified with Vāch. *See* Devī.

UMĀ-PATI. 'Husband of Umā,' that is to say, Siva.

UPANISHADS. 'Esoteric doctrine.' The third division of the Vedas attached to the Brāhmaṇa portion, and forming part of the Sruti or revealed word. The Upanishads are generally written in prose with interspersed verses, but some are wholly in verse. There are about 150 of these works, probably even more. They are of later date than the Brāhmaṇas, but it is thought that the oldest may date as far back as the sixth century B.C. The object of these treatises is to ascertain the mystic sense of the

text of the Veda, and so they enter into such abstruse questions as the origin of the universe, the nature of the deity, the nature of soul, and the connection of mind and matter. Thus they contain the beginnings of that metaphysical inquiry which ended in the full development of Hindu philosophy. The Upanishads have “one remarkable peculiarity, the total absence of any Brahmanical exclusiveness in their doctrine. They are evidently later than the older Sanhitās and Brāhmaṇas, but they breathe an entirely different spirit, a freedom of thought unknown in any earlier work except the *Rig-veda* hymns themselves. The great teachers of the higher knowledge and Brāhmans are continually represented as going to Kshatriya kings to become their pupils.”—Professor Cowell. The *Rig-veda* has the Upanishad called *Aitareya* attached to the *Aitareya Brāhmaṇa*. The *Taittiriya Sanhitā* of the *Yajur* has an Upanishad of the same name. The *Vājasaneyi Sanhitā* has the *Īśa*, and attached to the *Satapatha Brāhmaṇa* it has the *Bṛihad Āranyaka*, which is the most important of them. The *Sāma-veda* has the *Kena* and *Chhāndogya*. All these have been translated into English. The *Atharva-veda* has the *Kaṭha*, *Prasna*, *Mundaka*, *Māndukya*, and others, altogether fifty-two in number. These are the most important of the Upanishads. Many of the Upanishads have been printed, and several of them translated in the *Bibliotheca Indica*, and by Poley. There is a catalogue by Müller in the *Zeitschrift des D. M. G.*, vol. xix.

UPAPLAVYA. *Matsya*, the capital of the king of *Virāṭa*.

UPA-PURĀNAS. Secondary or subordinate Purānas. *See Purāna.*

UPARICHARA. A *Vasu* or demigod, who, according to the *Mahā-bhārata*, became king of *Chedi* by command of *Indra*. He had five sons by his wife; and by an *Apsaras*, named *Adrikā*, condemned to live on earth in the form of a fish, he had a son named *Matsya* (fish), and a daughter, *Satya-vatī*, who was the mother of *Vyāsa*.

UPASRUTI. A supernatural voice which is heard at night revealing the secrets of the future.

UPASUNDA. A *Daiṭya*, son of *Nisunda*, brother of *Sunda*, and father of *Mūka*. *See Sunda.*

UPA-VEDAS. Subordinate or inferior *Vedas*. These are sciences which have no connection whatever with the *Śruti* or

revealed Veda. They are four in number—(1.) Āyur-veda, medicine ; (2.) Gāndharva-veda, music and dancing ; (3.) Dhanur-veda, archery, military science ; (4.) Sthāpatya-veda, architecture.

UPENDRA. A title given to Krishna by Indra.

URAGAS. The Nāgas or serpents inhabiting Pātāla.

ŪRMILĀ. Daughter of Janaka, sister of Sītā, wife of Lakshmana, and mother of Gandharvī Somadā.

ŪRVA. Father of Richika and grandfather of Jamad-agni.

URVASĪ. A celestial nymph, mentioned first in the *Rig-veda*. The sight of her beauty is said to have caused the generation, in a peculiar way, of the sages Agastya and Vasishtha by Mitra and Varuna. A verse says, “And thou, O Vasishtha, art a son of Mitra and Varuna.” She roused the anger of these two deities and incurred their curse, through which she came to live upon the earth, and became the wife or mistress of Purū-ravas. The story of her amour with Purū-ravas is first told in the *Satapatha Brāhmaṇa*. The loves of Purū-ravas, the Vikrama or hero, and of Urvāsī, the nymph, are the subject of Kālidāsa’s drama called *Vikramorvāsī*. *See* Purū-ravas.

USANAS. 1. The planet Venus or its regent, also called Sukra (q.v.). 2. Author of a *Dharma-sāstra* or law-book.

ŪSHĀ. A Daitya princess, daughter of Bāna and granddaughter of Bali. She is called also Pṛiti-jushā. She fell in love with a prince whom she saw in a dream, and was anxious to know if there were such a person. Her favourite companion, Chitra-lekhā, drew the portraits of many gods and men, but Ūshā’s choice fell upon Aniruddha, son of Pradyumna and grandson of Krishna. Chitra-lekhā, by her magic power, brought Aniruddha to Ūshā. Her father, on hearing of the youth’s being in the palace, endeavoured to kill him, but he defended himself successfully. Bāna, however, kept Aniruddha, “binding him in serpent bonds.” Krishna, Pradyumna, and Bala-rāma went to the rescue ; and although Bāna was supported by Sīva and by Skanda, god of war, his party was defeated, and Aniruddha was carried back to Dwārakā with his wife Ūshā.

USHAS. The dawn, the *ἡώς* of the Greeks and Aurora of the Latins. She is the daughter of heaven and sister of the Ādityas. This is one of the most beautiful myths of the *Vedas*, and is enveloped in poetry. Ushas is the friend of men, she smiles

like a young wife, she is the daughter of the sky, she goes to every house, she thinks of the dwellings of men, she does not despise the small or the great, she brings wealth ; she is always the same, immortal, divine, age cannot touch her ; she is the young goddess, but she makes men grow old. "All this," adds Max Müller, "may be simply allegorical language. But the transition from Devī, 'the bright,' to Devī, the goddess, is so easy ; the daughter of the sky assumes so readily the same personality which is given to the sky, Dyaus, her father, that we can only guess whether, in every passage, the poet is speaking of a bright apparition or of a bright goddess, of a natural vision or a visible deity." She is called Ahanā and Dyoṭanā, 'the illuminer.'

USHMAPAS. The Pitris or a class of Pitris (q.v.).

USIJ. Mentioned in the *Rig-veda* as the mother of Kakshīvat. A female servant of the queen of the Kalinga Rāja. The king desired his queen to submit to the embraces of the sage Dīrgha-tamas, in order that he might beget a son. The queen substituted her bondmaid Usij. The sage, cognisant of the deception, sanctified Usij, and begat upon her a son, Kakshīvat, who, through his affiliation by the king, was a Kshatriya, but, as the son of Dīrgha-tamas, was a Brāhman. This story is told in the *Mahā-bhārata* and some of the *Purāṇas*.

UTATHYA. A Brāhman of the race of Angiras, who married Bhadrā, daughter of Soma, a woman of great beauty. The god Varuna, who had formerly been enamoured of her, carried her off from Utathya's hermitage, and would not give her up to Nārada, who was sent to bring her back. Utathya, greatly enraged, drank up all the sea, still Varuna would not let her go. At the desire of Utathya, the lake of Varuna was then dried up and the ocean swept away. The saint then addressed himself to the countries and to the river :—"Saraswati, disappear into the deserts, and let this land, deserted by thee, become impure." "After the country had become dried up, Varuna submitted himself to Utathya and brought back Bhadrā. The sage was pleased to get back his wife, and released both the world and Varuna from their sufferings."

UTKALA. The modern Orissa. It gives its name to one of the five northern nations of Brāhmans. *See* Brāhman.

UTTAMAUJAS. A warrior of great strength, and an ally of the Pāṇḍavas.

UTTĀNA-PAD. 'Outstretched, supine.' In the Vedas, a peculiar creative source from which the earth sprang. Supposed to refer to the posture of a woman in parturition.

UTTĀNA-PĀDA. A son of Manu and Sata-rūpā. By his wife Su-nritā he had four sons, Dhruva, Kirtimān, Ayushmān, and Vasu. Some of the Purānas gave him another wife, Su-ruchi, and a son, Uttama. *See* Dhruva.

UTTARA (mas.), UTTARĀ (fem.). A son and daughter of the Rāja of Virāta. Uttara was killed in battle by Salya. The daughter married Abhimanyu, son of Arjuna.

UTTARA-KURU. A region lying far to the north. (*See* Jambu-dwīpa.) (Plural.) The inhabitants of this region.

UTTARA MIMĀNSĀ. A school of philosophy. *See* Darsana.

UTTARA-NAISHADA-CHARITA. A poem on the life of Nala, king of Nishada, written about the year 1000 A.D. by Śrī Harsha, a celebrated sceptical philosopher. It has been printed in the *Bibliotheca Indica*.

UTTARA-RĀMA-CHARITA. 'The later chronicle of Rāma.' A drama by Bhava-bhūti on the latter part of Rāma's life. The second part of King Rāma, as the Mahā-vira-charita is the first. The drama is based on the Uttara Kānda of the Rāmāyana, and quotes two or three verses from that poem. It was probably written about the beginning of the eighth century. It has been translated in blank verse by Wilson, and more literally by Professor C. H. Tawney. There are several editions of the text.

VA. A name of Varuna; also name of his dwelling.

VĀCH. 'Speech.' In the *Rig-veda*, Vāch appears to be the personification of speech by whom knowledge was communicated to man. Thus she is said to have "entered into the *Rishis*," and to make whom she loves terrible and intelligent, a priest and a *Rishi*. She was "generated by the gods," and is called "the divine Vāch," "queen of the gods," and she is described as "the melodious cow who milked forth sustenance and water," "who yields us nourishment and sustenance." The Brāhmaṇas associate her with Prajāpati in the work of creation. In the Taittiriya Brāhmaṇa she is called "the mother of the Vedas," and "the wife of Indra, who contains within herself all worlds." In the Satapatha Brāhmaṇa she is represented as entering into a sexual connection with Prajāpati, who, "being desirous of creating, connected himself with various spouses," and among

them, “through his mind, with Vāch,” from whom “he created the waters;” or, as this last sentence is differently translated, “He created the waters from the world [in the form] of speech (Vāch).” In the Kathaka Upanishad this idea is more distinctly formulated:—“Prajāpati was this universe. Vāch was a second to him. He associated sexually with her; she became pregnant; she departed from him; she produced these creatures; she again entered into Prajāpati.”

The Aitareya Brāhmaṇa and the Satapatha Brāhmaṇa have a story of the Gandharvas having stolen the soma juice, or, as one calls it, “King Soma,” and that as the Gandharvas were fond of women, Vāch was, at her own suggestion, “turned into a female” by the gods and *Rishis*, and went to recover it from them.

In the Atharva-veda she is identified with Virāj, and is the daughter of Kāma (desire). “That daughter of thine, O Kāma, is called the cow, she whom sages denominate Vāch-Virāj.”

The Mahā-bhārata also calls her “the mother of the Vedas,” and says, “A voice derived from Brahmā entered into the ears of them all; the celestial Sarasvatī was then produced from the heavens.” Here and “in the later mythology, Sarasvatī was identified with Vāch, and became under different names the spouse of Brahmā and the goddess of wisdom and eloquence, and is invoked as a muse,” generally under the name of Sarasvatī, but sometimes as Vāch.

The Bhāgavata Purāṇa recognises her as “the slender and enchanting daughter” of Brahmā, for whom he had a passion, and from whom mankind was produced, that is the female Virāj. (*See* Virāj and Sata-rūpa.) Sarasvatī, as wife of Brahmā and goddess of wisdom, represents perhaps the union of power and intelligence which was supposed to operate in the work of creation. According to the Padma Purāṇa, Vāch was daughter of Daksha, wife of Kasyapa, and mother of the Gandharvas and Apsarases.

VĀDAVA, VĀDAVĀNALA. The submarine fire which “devours the water of the ocean,” causing it to throw off the vapours which are condensed into rain and snow. The word is also written Vadava and Badava. *See* Aurva.

VĀHANA. ‘A vehicle.’ Most of the gods are represented as having animals as their vāhanas. Brahmā has the Hansa, swan or goose; Vishnu has Garuda, half eagle, half man; Siva, the

bull Nandi, Indra, an elephant; Yama, a buffalo; Kārttikeya, a peacock; Kāma-deva, the marine monster Makara, or a parrot; Agni, a ram; Varuna, a fish; Ganesa, a rat; Vāyu, an antelope; Sani, or Saturn, a vulture; Durgā, a tiger.

VAHNI. Fire. *See* Agni.

VĀHUKA. 'Charioteer.' A name and office assumed by Nala in his time of disguise.

VAIBHOJAS. The Mahā-bhārata says, "The descendants of Druhyu are the Vaibhojas." "A people unacquainted with the use of cars or beasts of burthen, and who travel on rafts; they have no kings."—*Wilson*.

VAIBHRAJĀ. A celestial grove; the grove of the gods on Mount Supārswa, west of Meru.

VAIDARBHA. Belonging to the country of Vidarbha or Birār. The people of that country.

VAIDEHA. Belonging to the country of Videha or Tirhoot, &c. The king or the people of the country. Janaka was called Vaideha and Sītā was Vaidehī.

VAIDYA-NĀTHA. 'Lord of physicians.' A title of Siva. Name of one of the twelve great Lingas. *See* Linga.

VAIJAYANTA. The palace or the banner of Indra.

VAIJAYANTĪ 1. The necklace of Vishnu, composed of five precious gems, pearl, ruby, emerald, sapphire, and diamond; it "is the aggregate of the five elemental rudiments." 2. A law-book current in the south. It is a commentary by Nanda Pandita on the Vishnu Smṛti.

VAIKARTTANA. A name of Karna from his putative father, Vikarttana, the sun.

VAIKUNTHA. The paradise of Vishnu, sometimes described as on Mount Meru, and at others as in the Northern Ocean. It is also called Vaibhra. Vishnu himself is sometimes designated by this term.

VAINATEYA. A name of Vishnu's bird Garuda.

VAIRĀJ. Manu the son of Virāj.

VAIRĀJAS. Semi-divine beings or Manes unconsumable by fire, who dwell in Tapo-loka, but are capable of translation to Satya-loka. The Kāsi-khanda explains this term as the Manes of "ascetics, mendicants, anchorets, and penitents, who have completed a course of rigorous austerities." *See* Pitrīs.

VAIROCHANA. A name of Bali.

VAISĀLĪ. A city founded by Visāla, son of Trinabindu. This is “a city of considerable renown in Indian tradition, but its site is a subject of some uncertainty.” It was a celebrated place among the Buddhists, and would seem to have been situated on the left bank of the Ganges. General Cunningham places it about 27 miles north of Patna. It is frequently confounded with Visālā, *i.e.*, Ujjayini.

VAISAMPĀYANA. A celebrated sage who was the original teacher of the Black Yajur-veda. He was a pupil of the great Vyāsa, from whom he learned the Mahā-bhārata, which he afterwards recited to King Janamejaya at a festival. The Hari-vansa is also represented as having been communicated by him.

VAISESHIKA. The Atomic school of philosophy. *See* Darsana.

VALSRAVANA. Patronymic of Kuvera.

VALSWĀNARA. A name by which Agni is occasionally known in the *Rig-veda*.

VAISYA. The third or trading and agricultural caste. *See* Varna.

VAITĀNA SŪTRA. The ritual of the Atharva-veda. The text has been published by Dr. Garbe.

VAITARANI. ‘(The river) to be crossed,’ that is, the river of hell, which must be crossed before the infernal regions can be entered. This river is described as being filled with blood, ordure, and all sorts of filth, and to run with great impetuosity. A second river stated by the Mahā-bhārata to be in the country of the Kalingas; it must be the river of the same name (vulg. “Byeturnee”) somewhat higher up in Cuttack.

VAIVASWATA. Name of the seventh Manu; he was son of Sūrya and father of Ikshwāku, the founder of the Solar race of kings.

VĀJASANEYI-SANHITĀ. The body of hymns forming the White Yajur-veda. *See* Veda.

VĀJIN. A priest of the White Yajur-veda.

VAJRA. 1. The thunderbolt of Indra, said to have been made of the bones of the *Rishi* Dadhichi. It is a circular weapon, with a hole in the centre, according to some, but others represent it as consisting of two transverse bars. It has many names:—Asani, Abhrottha, ‘sky-born;’ Bahu-dāra, ‘much cleaving;’ Bhidira or Chhidaka, ‘the splitter;’ Dambholi and Jasuri,

'destructive;' Hrādin, 'roaring;' Kulisa, 'axe;' Pavi, 'pointed;' Phena-vāhin, 'foam-bearing; Shat-kona, 'hexagon;' Sambha and Swaru. 2. Son of Aniruddha. His mother is sometimes said to be Aniruddha's wife Su-bhadrā, and at others the Daitya princess Ushā. Krishna just before his death made him king over the Yādavas at Indra-prastha. *See* the next.

VĀJRA-NĀBHA. The celebrated chakra (discus) of Krishna. According to the Mahā-bhārata it was given to him by Agni for his assistance in defeating Indra and burning the Khāndava forest.

VĀKA. 'A crane.' A great Asura who lived near the city of Eka-chakrā, and forced the Rāja of the place to send him daily a large quantity of provisions, which he devoured, and not only the provisions, but the men who carried them. Under the directions of Kuntī, her son Bhīma took the provisions, and when the demon struck him, a terrific combat followed; each one tore up trees by the roots and belaboured the other, till Bhīma seized the demon by the legs and tore him asunder. Kuvera is sometimes called by this name.

VĀLA-KHILYAS. 1. Eleven hymns of an apocryphal or peculiar character interpolated in the *Rig-veda*. 2. "Pigmy sages no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun." So described by the Vishnu Purāna, which says that they were brought forth by Samnati (humility), wife of Kratu, and were 60,000 in number. They are able to fly swifter than birds. The *Rig-veda* says that they sprang from the hairs of Prajāpati (Brahmā). They are the guards of the chariot of the sun. They are also called Kharwas. Wilson says "they are not improbably connected with the character of Däumling, Thaumlin, Tamlane, Tom-a-lyn, or Tom Thumb."

VĀLMĪKI. The author of the Rāmāyana, which he in Vedic phrase is said to have "seen." He himself is represented as taking part in some of the scenes he describes. He received the banished Sītā into his hermitage at Chitra-kūta, and educated her twin sons Kusa and Lava. "Tradition has marked a hill in the district of Banda in Bundelkand as his abode." The invention of the sloka is attributed to him, but it cannot be his, because the metre is found in the Vedas.

VĀMĀCHĀRĪS. Followers of the left-hand sect. *See* Tantra.

VĀMA-DEVA. 1. A Vedic Rishi, author of many hymns. In one of his hymns he represents himself as speaking before his

birth, saying, "Let me not come forth by this path, for it is difficult (of issue) : let me come forth obliquely from the side." Sāyana, the commentator, says in explanation, "The *Rishi* Vāma-deva, whilst yet in the womb, was reluctant to be born in the usual manner, and resolved to come into the world through his mother's side. Aware of his purpose, the mother prayed to Aditi, who thereupon came with her son Indra to expostulate with the *Rishi*." [This story accords with that told by the Buddhists of the birth of Buddha.] In the same hymn Vāma-deva says, "In extreme destitution I have cooked the entrails of a dog," and Manu cites this to show that a man is not rendered impure even by eating the flesh of dogs for the preservation of his life. In another hymn he says, "As a hawk I came forth with speed ;" and a commentator explains, "Having assumed the form of a hawk, he came forth from the womb by the power of *Yoga*, for he is considered to have been endowed with divine knowledge from the period of his conception." 2. A Vedic sage mentioned in the Mahā-bhārata as possessor of two horses of marvellous speed called Vāmyas. 3. A name of Siva ; also of one of the Rudras.

VĀMANA. The dwarf incarnation of Vishnu. *See* Avatāra.

VĀMANA PURĀNA. "That in which the four-faced Brahmā taught the three objects of existence, as subservient to the greatness of Tri-vikrama (Vishnu), which treats also of the Siva kalpa, and which consists of 10,000 stanzas, is called the Vāmana Purāna." It contains an account of the dwarf incarnation of Vishnu, and "extends to about 7000 stanzas, but its contents scarcely establish its claim to the character of a Purāna." "It is of a more tolerant character than the (other) Purānas, and divides its homage impartially between Siva and Vishnu with tolerable impartiality. It has not the air of any antiquity, and its compilation may have amused the leisure of some Brāhman of Benares three or four centuries ago."—Wilson.

VĀNA-PRASTHA. 'A dweller in the worlds.' A Brāhman in the third stage of his religious life, passing his time as an anchorite in the woods. *See* Brāhman.

VANA-CHARAS (mas.), VANE-CHARIS (fem.). Wanderers of the woods. Fauns, Dryads, or sylvan guardians.

VANSA. A race or family. Lists of the *Rishis* or successive

teachers of the Vedas which are found attached to some of the Brāhmaṇas are called Vansas.

VANSA-BRĀHMANA. The eighth Brāhmaṇa of the Sāma-veda. It has been edited by Burnell.

VAPUSHMAT. A man who killed King Marutta of the Solar race. Dama, son or grandson of Marutta, in retaliation killed Vapushmat. With his blood he made the funeral offerings to the Manes of Marutta, and with the flesh he fed the Brāhmaṇas who were of Rākshasa descent.

VARA-DĀ. 'Bestower of boons.' A name of Devī, also of Sarasvatī.

VARĀHA. The boar incarnation of Vishnu. *See* Avatāra.

VĀRĀHA-KALPA. The present kalpa or year of Brahmā. *See* Kalpa.

VĀRĀHA MIHĪRA. An astronomer who was one of "the nine gems" of the court of Vikramāditya. (*See* Nava-ratna.) He was author of Brihat-sanhitā and Brihaj-jātaka. His death is placed in Saka 509 (A.D. 587).

VĀRĀHA PURĀNA. "That in which the glory of the great Varāha is predominant, as it was revealed to Earth by Vishnu, in connexion, wise Munis, with the Mānava kalpa, and which contains 24,000 verses, is called the Varāha Purāna;" but this description differs so from the Purāna which bears the name in the present day, that Wilson doubts its applying to it. The known work "is narrated by Vishnu as Varāha, or in the boar incarnation, to the personified Earth. Its extent, however, is not half that specified, little exceeding 10,000 stanzas. It furnishes also itself evidence of the prior currency of some other work similarly denominated." "It may perhaps be referred to the early part of the twelfth century."

VĀRĀNASĪ. The sacred city of Benares; also called Kāśī.

VĀRĀNAVATA. The city in which the Pāṇdavas dwelt in exile.

VARARUCHI. A grammarian who is generally supposed to be one with Kātyāyana (q.v.). There was another Vararuchi who was one of "the nine gems" at the court of Vikramāditya.

VARDDHA-KSHATRĪ. A patronymic of Jayad-ratha.

VĀRKSHI. Daughter of a sage, who is instanced in the Mahā-bhārata as being a virtuous woman, and wife of ten husbands.

VARNA. ‘Class or caste.’ The Chatur-varna, or four castes, as found established in the code of Manu, are—

1. Brāhmaṇa. The sacerdotal and learned class, the members of which may be, but are not necessarily priests.
2. Kshatriya. The regal and warrior caste.
3. Vaisya. Trading and agricultural caste.
4. Sūdra. Servile caste, whose duty is to serve the other three.

The first three castes were called dwi-ja, “twice born or regenerate,” from their being entitled to investiture with the sacred thread which effects a second birth. The Brāhmaṇas maintain that their caste alone remains, that the other three have been lost or degraded, and it is generally believed that there are no pure Kshatriyas or Vaisyas now existing. The numerous castes which have sprung up from the intercourse of people of different castes or from other causes are called Varna-sankara, ‘mixed castes.’

VARSHA. A region. Nine varshas are enumerated as situated between the great mountain ranges of the earth :—(1.) Bhārata-varsha, India; (2.) Kim-purusha or Kin-nara; (3.) Hari; (4.) Ramyaka; (5.) Hiran-maya; (6.) Uttara-kuru; (7.) Ilāvrita; (8.) Bhadrāswa; (9.) Ketu-māla.

VĀRSHNEYA. A name of Krishna as a descendant of Vrishṇi. Name of King Nala's charioteer.

VĀRTTIKAS. Supplementary rules or notes to the grammar of Pāṇini by later grammarians, as Kātyāyana, Patanjali, &c. Kātyāyana is the chief of these annotators, and is called Vārttika-kāra, ‘the annotator.’

VARUNA. Similar to *Om̄gavīc*. ‘The universal encom-
passer, the all-embracer.’ One of the oldest of the Vedic deities, a personification of the all-investing sky, the maker and up-
holder of heaven and earth. As such he is king of the universe, king of gods and men, possessor of illimitable knowledge, the supreme deity to whom especial honour is due. He is often associated with Mitra, he being the ruler of the night and Mitra of the day; but his name frequently occurs alone, that of Mitra only seldom. In later times he was chief among the lower celestial deities called Ādityas, and later still he became a sort of Neptune, a god of the seas and rivers, who rides upon the Makara. This character he still retains. His sign is a fish.

He is regent of the west quarter and of one of the Nakshatras or lunar mansions. According to the Mahā-bhārata he was son of Kardama and father of Pushkara. The Mahā-bhārata relates that he carried off Bhadrā, the wife of Utathya (q.v.), a Brāhman, but Utathya obliged him to submit and restore her. He was in a way the father of the sage Vasishtha (q.v.). In the Vedas, Varuna is not specially connected with water, but there are passages in which he is associated with the element of water both in the atmosphere and on the earth, in such a way as may account for the character and functions ascribed to him in the later mythology.

Dr. Muir thus sums up in the words of the hymns the functions and attributes of Varuna :—“The grandest cosmical functions are ascribed to Varuna. Possessed of illimitable resources (or knowledge), this divine being has meted out (or fashioned) and upholds heaven and earth, he dwells in all worlds as sovereign ruler ; indeed the three worlds are embraced within him. He made the golden and revolving sun to shine in the firmament. The wind which resounds through the atmosphere is his breath. He has opened out boundless paths for the sun, and has hollowed out channels for the rivers, which flow by his command. By his wonderful contrivance the rivers pour out their waters into the one ocean but never fill it. His ordinances are fixed and unassailable. They rest on him unshaken as on a mountain. Through the operation (of his laws) the moon walks in brightness, and the stars which appear in the nightly sky mysteriously vanish in daylight. Neither the birds flying in the air, nor the rivers in their ceaseless flow can attain a knowledge of his power or his wrath. His messengers behold both worlds. He knows the flight of birds in the sky, the paths of ships on the ocean, the course of the far-travelling wind, and beholds all the things that have been or shall be done. No creature can even wink without him. He witnesses men’s truth and falsehood. He instructs the *Rishi* Vasishtha in mysteries ; but his secrets and those of Mitra are not to be revealed to the foolish.” “He has unlimited control over the destinies of mankind. He has a hundred thousand remedies, and is supplicated to show his wide and deep benevolence and drive away evil and sin, to untie sin like a rope and remove it. He is entreated not to steal away, but to prolong life, and to spare the suppliant who daily trans-

gresses his laws. In many places mention is made of the bonds or nooses with which he seizes and punishes transgressors. Mitra and Varuna conjointly are spoken of in one passage as being barriers against falsehood, furnished with many nooses, which the hostile mortal cannot surmount; and, in another place, Indra and Varuna are described as binding with bonds not formed of rope. On the other hand, Varuna is said to be gracious even to him who has committed sin. He is the wise guardian of immortality, and a hope is held out that he and Yama, reigning in blessedness, shall be beheld in the next world by the righteous."

"The attributes and functions ascribed to Varuna impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity."

The correspondence of Varuna with Ouranos has been already noted, but "the parallel will not hold in all points. There is not in the Vedic mythology any special relation between Varuna and Prithivī (the earth) as husband and wife, as there is between Ouranos and Gaia in the theogony of Hesiod; nor is Varuna represented in the Veda, as Ouranos is by the Greek poet, as the progenitor of Dyaus (Zeus), except in the general way in which he is said to have formed and to preserve heaven and earth" (*Muir's Texts*, v. 58). Manu also refers to Varuna as "binding the guilty in fatal cords."

In the Purāṇas, Varuna is sovereign of the waters, and one of his accompaniments is a noose, which the Vedic deity also carried for binding offenders: this is called Nāga-pāsa, Pula-kāṅga, or Viswa-jit. His favourite resort is Pushpa-giri, 'flower mountain,' and his city Vasudhā-nagara or Sukhā. He also possesses an umbrella impermeable to water, formed of the hood of a cobra, and called Ābhoga. The Vishnu Purāṇa mentions an incident which shows a curious coincidence between Varuna and Neptune. At the marriage of the sage *Richika*, Varuna supplied him with the thousand fleet white horses which the bride's father had demanded of him. Varuna is also called Prachetas, Ambu-rāja, Jala-pati, Kesa, 'lord of the waters;' Ud-dāma, 'the surrounder;' Pāsa-bhrīt, 'the noose-carrier;' Viloma, Vāri-loma, 'watery hair;' Yadah-pati, 'king of aquatic animals. His son is named Agasti.

VARUNĀNī, VARUNī Wife of Varuna and goddess of

wine. She is said to have sprung from the churning of the ocean. The goddess of wine is also called Madā and Surā.

VASANTA. Spring and its deified personification.

VASANTA-SENĀ. The heroine of the drama called *Mrichchhakatī*, 'the toy cart.'

VĀSAVA-DATTĀ. A princess of Ujjayinī, who is the heroine of a popular story by Subandhu. The work has been printed by Dr. F. Hall in the *Bibliotheca Indica*. He considers it to have been written early in the seventh century. *See* Udayana.

VASISHTHA. 'Most wealthy.' A celebrated Vedic sage to whom many hymns are ascribed. According to Manu he was one of the seven great *Rishis* and of the ten *Prajāpatis*. There was a special rivalry between him and the sage Viswāmitra, who raised himself from the Kshatriya to the Brāhmaṇa caste. Vasishtha was the possessor of a "cow of plenty," called Nandinī, who had the power of granting him all things (*vasu*) he desired, hence his name. A law-book is attributed to him, or to another of the same name. Though Vasishtha is classed among the *Prajāpatis* who sprang from Brahmā, a hymn in the *Rig-veda* and the commentaries thereon assign him a different origin, or rather a second birth, and represent him and the sage Agastya to have sprung from Mitra and Varuna. The hymn says, "Thou, O Vasishtha, art a son of Mitra and Varuna, born a Brāhmaṇa from the soul of Urvasi. All the gods placed in the vessel thee the drop which had fallen through divine contemplation." The comment on this hymn says, "When these two Ādityas (Mitra and Varuna) beheld the Apsaras Urvasi at a sacrifice their seed fell from them. . . . It fell on many places, into a jar, into water, and on the ground. The Muni Vasishtha was produced on the ground, while Agastya was born in the jar."

There is a peculiar hymn attributed to Vasishtha in the *Rig-veda* (Wilson, iv. 121), beginning "Protector of the dwelling," which the commentators explain as having been addressed by him to a house-dog which barked as he entered the house of Varuna by night to obtain food after a three days' fast. By it the dog was appeased and put to sleep, "wherefore these verses are to be recited on similar occasions by thieves and burglars."

In the same Veda and in the *Aitareya Brāhmaṇa*, Vasishtha appears as the family priest of King Sudās, a position to which his rival Viswāmitra aspired. This is amplified in the *Mahā*

bhārata, where he is not the priest of Sudās but of his son Kalmāsha-pāda, who bore the patronymic Saudāsa. It is said that his rival Viswāmitra was jealous, and wished to have this office for himself, but the king preferred Vasishtha. Vasishtha had a hundred sons, the eldest of whom was named Saktri. He, meeting the king in the road, was ordered to get out of the way; but he civilly replied that the path was his, for by the law a king must cede the way to a Brāhman. The king struck him with a whip, and he retorted by cursing the king to become a man-eater. Viswāmitra was present, but invisible, and he maliciously commanded a man-devouring Rākshasa to enter the king. So the king became a man-eater, and his first victim was Saktri. The same fate befell all the hundred sons, and Vasishtha's grief was boundless. He endeavoured to destroy himself in various ways. He cast himself from the top of Mount Meru, but the rocks he fell upon were like cotton. He passed through a burning forest without harm. He threw himself into the sea with a heavy stone tied to his neck, but the waves cast him on dry land. He plunged into a river swollen by rain, but although he had bound his arms with cords, the stream loosened his bonds and landed him unbound (*vipāsa*) on its banks. From this the river received the name of Vipāsa (Byās). He threw himself into another river full of alligators, but the river rushed away in a hundred directions, and was consequently called Sata-dru (Sutlej). Finding that he could not kill himself, he returned to his hermitage, and was met in the wood by King Kalmāsha-pāda, who was about to devour him, but Vasishtha exorcised him and delivered him from the curse he had borne for twelve years. The sage then directed the king to return to his kingdom and pay due respect to Brāhmans. Kalmāsha-pāda begged Vasishtha to give him offspring. He promised to do so, and "being solicited by the king to beget an heir to the throne, the queen became pregnant by him and brought forth a son at the end of twelve years."

Another legend in the Mahā-bhārata represents Viswāmitra as commanding the river Sarasvatī to bring Vasishtha, so that he might kill him. By direction of Vasishtha the river obeyed the command, but on approaching Viswāmitra, who stood ready armed, it promptly carried away Vasishtha in another direction.

The enmity of Vasishtha and Viswāmitra comes out very

strongly in the Rāmāyana. Viswāmitra ruled the earth for many thousand years as king, but he coveted the wondrous cow of plenty which he had seen at Vasishtha's hermitage, and attempted to take her away by force. A great battle followed between the hosts of King Viswāmitra and the warriors produced by the cow to support her master. A hundred of Viswāmitra's sons were reduced to ashes by the blast of Vasishtha's mouth, and Viswāmitra being utterly defeated, he abdicated and retired to the Himālaya. The two met again after an interval and fought in single combat. Viswāmitra was again worsted by the Brahmanical power, and "resolved to work out his own elevation to the Brahmanical order," so as to be upon an equality with his rival. He accomplished his object and became a priest, and Vasishtha suffered from his power. The hundred sons of Vasishtha denounced Viswāmitra for presuming, though a Kshatriya, to act as a priest. This so incensed Viswāmitra that he "by a curse doomed the sons of Vasishtha to be reduced to ashes and reborn as degraded outcasts for seven hundred births." Eventually, "Vasishtha, being propitiated by the gods, became reconciled to Viswāmitra, and recognised his claim to all the prerogatives of a Brāhman Rishi, and Viswāmitra paid all honour to Vasishtha.

A legend in the Vishnu Purāna represents Vasishtha as being requested by Nimi, a son of Ikshwāku, to officiate at a sacrifice which was to last for a thousand years. The sage pleaded a prior engagement to Indra for five hundred years, but offered to come at the end of that period. The king made no remark, and Vasishtha, taking silence as assent, returned as he had proposed. He then found that Nimi had engaged the Rishi Gautama to perform the sacrifice, and this so angered him that he cursed the king to lose his corporeal form. Nimi retorted the curse, and in consequence "the vigour of Vasishtha entered into the vigour of Mitra and Varuna. Vasishtha, however, received from them another body when their seed had fallen from them at the sight of Urvāśi."

In the Mārkandeya Purāna he appears as the family priest of Haris-chandra. He was so incensed at the treatment shown to that monarch by Viswāmitra, that he cursed that sage to be transformed into a crane. His adversary retorted by dooming him to become another bird, and in the forms of two monstrous

birds they fought so furiously that the course of the universe was disturbed, and many creatures perished. Brahmā at length put an end to the conflict by restoring them to their natural forms and compelling them to be reconciled.

According to the *Vishnu Purāna*, Vasishtha had for wife Urjā, one of the daughters of Daksha, and by her he had seven sons. The *Bhāgavata Purāna* gives him Arundhatī for wife. The *Vishnu Purāna* also makes him the family priest "of the house of Ikshwāku ;" and he was not only contemporary with Ikshwāku himself, but with his descendants down to the sixty-first generation. "Vasishtha, according to all accounts (says Dr. Muir), must have been possessed of a vitality altogether superhuman," for it appears that the name Vasishtha is "used not to denote merely a person belonging to a family so called, but to represent the founder of the family himself as taking part in the transactions of many successive ages."

"It is clear that Vasishtha, although he is frequently designated in post-vedic writings as a Brāhman, was, according to some authorities, not really such in any proper sense of the word, as in the accounts which are given of his birth he is declared to have been either a mind-born son of Brahmā, or the son of Mitra and Varuna and the Apsaras Urvāsi, or to have had some other supernatural origin" (Muir, i. 337). Vasishtha's descendants are called Vāsishthas and Vāshkalas.

VĀSTOSH-PATI 'House protector.' One of the later gods of the *Veda*, represented as springing from Brahmā's dalliance with his daughter. He was the protector of sacred rites and guardian of houses.

VASU. The Vasus are a class of deities, eight in number, chiefly known as attendants upon Indra. They seem to have been in Vedic times personifications of natural phenomena. They are Āpa (water), Dhruva (pole-star), Soma (moon), Dhara (earth), Anila (wind), Anala (fire), Prabhāsa (dawn), and Pra-tyūsha (light). According to the *Rāmāyana* they were children of Aditi.

VASU-DEVA. Son of Sura, of the Yādava branch of the Lunar race. He was father of Krishna, and Kuntī, the mother of the Pāndava princes, was his sister. He married seven daughters of Āhuka, and the youngest of them, Devakī, was the mother of Krishna. After the death of Krishna and Bala-

rāma he also died, and four of his wives burnt themselves with his corpse. So says the Mahā-bhārata, but according to the Vishnu Purāna he and Devakī and Rohinī burnt themselves at Dwārakā. He received the additional name of Ānaka-dundubhi, because the gods, conscious that he was to be the putative father of the divine Krishna, sounded the drums of heaven at his birth. He was also called Bhū-kasyapa and Dandu, 'drum.'

VĀSU-DEVA. A name of Krishna, derived from that of his father, Vasu-deva ; but as that is incompatible with his claims to divinity, the Mahā-bhārata explains that he is so called "from his dwelling (*vasanāt*) in all beings, from his issuing as a Vasu from a divine womb." The name was assumed by an impostor named Paundraka, who was killed by Krishna. *See* Paundraka.

VĀSUKI. King of the Nāgas or serpents who live in Pātāla. He was used by the gods and Asuras for a coil round the mountain Mandara at the churning of the ocean. *See* Sesha.

VASU-SENA. A name of Karna.

VĀTA. 'Wind.' Generally the same as Vāyu, but the name is sometimes combined in the Veda with that of Parjanya, and Parjanya-vāta and Vāyu are then mentioned distinctively.

VĀTĀPI. Vātāpi and Ilwala, two Rākshasas, sons either of Hrāda or Viprachitti. They are mentioned in the Rāmāyaṇa as dwelling in the Dandaka forest. Vātāpi assumed the form of a ram which was offered in sacrifice and afterwards eaten by Brāhmans. Ilwala then called upon him to come forth, and accordingly he tore his way out of the stomachs of the Brāhmans. He tried the same trick upon Agastya, but that austere sage ate and digested him. Ilwala, as before, called his brother to come forth, and assaulted the sage, who told him that his brother would never return. Then Ilwala was burnt up by fire from the eyes of Agastya. The Mahā-bhārata's story varies slightly.

VATA-VĀSIN. 'Dwelling in fig-trees' (*vata*). Yakshas.

VATSA, VATSA-RĀJA. King of Vatsa, the capital of which was Kausāmbī. A title of the prince Udayana. There are many persons named Vatsa.

VĀTSYĀYANA. A sage who wrote upon erotic subjects, and was author of the Kāma-sūtras and Nyāya-bhāṣha. He is also called Malla-nāga.

VĀYU. 'Air, wind.' The god of the wind, Eolus. In the

Vedas he is often associated with Indra, and rides in the same car with him, Indra being the charioteer. The chariot has a framework of gold which touches the sky, and is drawn by a thousand horses. There are not many hymns addressed to him. According to the Nirukta there are three gods specially connected with each other. “Agni, whose place is on earth; Vāyu or Indra, whose place is in the air; and Sūrya, whose place is in the heaven.” In the hymn Purusha-sūkta Vāyu is said to have sprung from the breath of Purusha, and in another hymn he is called the son-in-law of Twashtri. He is regent of the north-west quarter, where he dwells.

According to the Vishnu Purāna he is king of the Gandharvas. The Bhāgavata Purāna relates that the sage Nārada incited the wind to break down the summit of Mount Meru. He raised a terrible storm which lasted for a year, but Vishnu’s bird, Garuda, shielded the mountain with his wings, and all the blasts of the wind god were in vain. Nārada then told him to attack the mountain in Garuda’s absence. He did so, and breaking off the summit of the mountain, he hurled it into the sea, where it became the island of Lankā (Ceylon).

Vāyu is the reputed father of Bhīma and of Hanumat, and he is said to have made the hundred daughters of King Kusanābha crooked because they would not comply with his licentious desires, and this gave the name Kanyā-kubja, ‘hump-backed damsel,’ to their city.

Other names of Vāyu (wind) are Anila, Marut, Pavana Vāta, Gandha-vaha, ‘bearer of perfumes;’ Jala-kāntāra, ‘whose garden is water;’ Sadā-gata, Satata-ga, ‘ever moving,’ &c.

VĀYU PURĀNA. “The Purāna in which Vāyu has declared the laws of duty, in connection with the Sweta kalpa, and which comprises the Māhātmya of Rudra, is the Vāyu Purāna; it contains twenty-four thousand verses.” No MS. containing this number of verses has yet been discovered, but there are indications of the work being imperfect. The Purāna is divided into four sections, the first beginning with the creation, and the last treating of the ages to come. It is devoted to the praise of Siva, and is connected with the Siva Purāna, for when one of them is given in a list of Purānas the other is omitted.

VEDA. Root, *vid*, ‘know.’ ‘Divine knowledge.’ The Vedas are the holy books which are the foundation of the Hindu reli-

gion. They consist of hymns written in an old form of Sanskrit, and according to the most generally received opinion they were composed between 1500 and 1000 B.C. But there is no direct evidence as to their age, and opinions about it vary considerably. Some scholars have thought that the oldest of the hymns may be carried back a thousand years farther. It seems likely that some of the hymns were composed before the arrival of the Aryan immigrants in India, and there is no doubt that the hymns vary greatly in age and spread over a very considerable period.

There are various statements as to the origin of the Vedas. One is that the hymns emanated like breath from Brahma, the soul of the universe. It is agreed that they were revealed orally to the *Rishis* or sages whose names they bear; and hence the whole body of the Veda is known as *Sruti*, 'what was heard.'

The Vedas are now four in number:—(1.) *Rig*, (2.) *Yajur*, (3.) *Sāma*, (4.) *Atharva*; but the *Atharva* is of comparatively modern origin. The other three are spoken of by Manu as the "three Vedas," and are said by him to have been "milked out as it were," from fire, air, and the sun. In reality the *Rig-veda* is the Veda, the original work; for the *Yajur* and the *Sāma* are merely different arrangements of its hymns for special purposes.

Each Veda is divided into two parts, *Mantra* and *Brāhmaṇa*. The *Mantra*, or 'instrument of conveying thought,' consists of prayer and praise embodied in the metrical hymns. The *Brāhmaṇa*, a collective term for the treatises called *Brāhmaṇas*, is of later date than the *Mantra*. It is written in prose, and contains liturgical and ritualistic glosses, explanations, and applications of the hymns illustrated by numerous legends. To the *Brāhmaṇas* are added the *Āranyakas* and *Upanishads*, mystical treatises in prose and verse, which speculate upon the nature of spirit and of God, and exhibit a freedom of thought and speculation which was the beginning of Hindu philosophy. All the Vedic writings are classified in two great divisions, exoteric and esoteric: the *Karma-kānda*, 'department of works,' the ceremonial; and the *Jnāna-kānda*, 'department of knowledge.' The hymns and prayers of the *Mantra* come under the first, the philosophical speculations of the *Brāhmaṇas*, and especially of the *Upanishads*, under the second division. All are alike *Sruti* or revelation. See *Brāhmaṇa*, *Upanishad*, &c.

The *Mantra* or metrical portion is the most ancient, and the

book or books in which the hymns are collected are called *Sanhitās*. The *Rig-veda* and the *Sāma-veda* have each one *Sanhitā*; the *Yajur-veda* has two *Sanhitās*.

As before stated, the *Rig-veda* is the original *Veda* from which the *Yajur* and *Sāman* are almost exclusively derived. It consists of 1017 *Sūktas* or hymns, or with eleven additional hymns called *Vālakhilyas* of an apocryphal character, 1028. These are arranged in eight *Ashtakas*, 'octaves,' or *Khandas*, 'sections,' which are again subdivided into as many *Adhyāyas*, 'chapters,' 2006 *Vargas* or 'classes,' 10,417 *Riks* or 'verses,' and 153,826 *Padas* or 'words.' There is another division, which runs on concurrently with this division, in ten *Mandalas*, 'circles' or 'classes,' and 85 *Anuvākas* or 'sections.' The total number of hymns is the same in both arrangements. It is a generally received opinion that the hymns of the tenth *Mandala* are later in date than the others.

A few hymns of the *Rig-veda*, more especially some of the later hymns in the tenth *Mandala*, appear to contain some vague, hazy conception of one Supreme Being; but as a whole they are addressed directly to certain personifications of the powers of nature, which personifications were worshipped as deities having those physical powers under their control. From these powers the Vedic poets invoked prosperity on themselves and their flocks; they extolled the prowess of these elemental powers in the struggles between light and darkness, warmth and cold, and they offered up joyous praise and thanksgiving for the fruits of the earth and personal protection. Chief among the deities so praised and worshipped were Agni, Indra, and Sūrya. More hymns are addressed to Agni (*Ignis*), 'fire,' than to any other deity, and chiefly in its sacrificial character, though it receives honour also for its domestic uses. Indra was honoured as the god of the atmosphere, who controlled the rains and the dew, so all-important to an agricultural people. Sūrya, 'the sun,' was 'the source of heat,' but he shared this honour with Agni, the sun being considered a celestial fire. Among the most ancient of the myths was that of *Dyaus-pitar*, 'heavenly father,' the regent of the sky. Others were Aditi, 'the infinite expanse;' Varuna (*Οὐρανός*), 'the investing sky,' afterwards god of the waters; Ushas (*Ὥρας*), 'the dawn,' daughter of the sky; the two Aswins, 'twin sons of the sun,' ever young and

handsome, and riding in a golden car as precursors of the dawn. *Prithivi*, 'the broad one,' as the earth was called, received honour as the mother of all beings. There were also the *Maruts* or storm-gods, personifications of the wind, the especial foes of *Vritra*, the spirit of drought and ungenial weather, who was in constant conflict with *Indra*; *Rudra*, the howling, furious god, who ruled the tempest and the storm; *Yama*, the god of the dead and judge of departed spirits, also received his meed of reverence; last, though apparently not least in the estimation of the Aryan worshippers, was *Soma*, the personification of the fermented juice of the plant so named. This exhilarating liquid was alike acceptable to the gods and their worshippers, and many hymns are addressed to it as a deity.

To each hymn of the *Rig-veda* there is prefixed the name of the *Rishi* to whom it was revealed, as *Vasishtha*, *Viswāmitra*, *Bharadwāja*, and many others; and these sages are frequently spoken of as authors of the hymns bearing their names. It is quite unknown when the hymns were first committed to writing. They were transmitted orally from generation to generation, and continued to be so handed down even after they had been collected and arranged by *Krishna Dwaipāyana*, 'the arranger.' The oral teaching of the *Vedas* produced what are called the *Sākhās* or 'schools' of the *Vedas*. Different learned men, or bodies of men, became famous for their particular versions of the text, and taught these versions to their respective pupils. These different versions constitute the *Sākhās*; they present, as might be expected, many verbal variations, but no very material discrepancies.

"The poetry of the *Rig-veda*," says Professor Cowell, "is remarkably deficient in that simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilisation. The language and style of most of the hymns is singularly artificial. . . . Occasionally we meet with fine outbursts of poetry, especially in the hymns addressed to the dawn, but these are never long sustained; and as a rule we find few grand similes or metaphors." A similar opinion is expressed by Professor Williams, who finds them "to abound more in puerile ideas than in striking thoughts and lofty conceptions."

The *Yajur* or second *Veda* is composed almost exclusively of

hymns taken from the *Rig*, but it contains some prose passages which are new. Many of the hymns show considerable deviations from the original text of the *Rig*. These differences may perhaps be attributable either to an original difference of the traditional text or to modifications required by the ritualistic uses of the *Yajur*. The *Yajur-veda* is the priests' office-book, arranged in a liturgical form for the performance of sacrifices. As the manual of the priesthood, it became the great subject of study, and it has a great number of different *Sākhās* or schools. It has two *Sanhitās*, one called the *Taittiriya Sanhitā*, the other *Vājasaneyi Sanhitā*, commonly known as the Black and White *Yajur*. Of these, the former is the more ancient, and seems to have been known in the third century B.C. These *Sanhitās* contain upon the whole the same matter, but the arrangement is different. The White *Yajur* is the more orderly and systematic, and it contains some texts which are not in the Black.

The *Sanhitā* of the *Taittiriya* or Black *Yajur* is arranged in 7 *Kāndas* or books, 44 *Prasnas* or chapters, 651 *Anuvākas* or sections, and 2198 *Kandikās* or pieces, "fifty words as a rale forming a *Kandikā*." The *Sanhitā* of the *Vājasaneyi* or White *Yajur* is in 40 *Adhyāyas* or chapters, 303 *Anuvākas*, and 1975 *Kandikās*.

How the separation into two *Sanhitās* arose has not been ascertained. It probably originated in a schism led by the sage *Yajnawalkya*; but if it did not, it produced one, and the adherents of the two divisions were hostile to each other and quarrelled like men of different creeds. In later days a legend was invented to account for the division, which is thus given by the *Vishnu* and *Vāyu Purānas*: The *Yajur-veda*, in twenty-seven branches (*Sākhās*), was taught by *Vaisampāyana* to his disciple *Yajnawalkya*. *Vaisampāyana* had the misfortune to kill his sister's child by an accidental kick, and he then called upon his disciples to perform the appropriate expiatory penance. *Yajnawalkya* refused to join the "miserable inefficient Brāhmans," and a quarrel ensued. The teacher called upon the disciple to give up all that he had learnt from him; and the disciple, with the same quick temper, vomited forth the *Yajur* texts which he had acquired, and they fell upon the ground stained with blood. The other pupils were turned into partridges (*Tittiri*), and they picked up the disgorged texts; hence the part of the *Veda*

which was thus acquired was called Taittiriya and Black. Yājnawalkya sorrowfully departed, and by the performance of severe penances induced the Sun to impart to him those Yajui texts which his master had not possessed. The Sun then assumed the form of a horse (Vājin), and communicated to him the desired texts. The priests of this portion of the Veda were called Vajins, while the Sanhitā itself was called Vājasaneyī, and also White (or bright), because it was revealed by the sun. The statement that Yājnawalkya received this Veda from the sun is, however, earlier than the Purāṇas, for it is mentioned by the grammarian Kātyāyana. A more reasonable and intelligible explanation is, that Vājasaneyī is a patronymic of Yājnawalkya, the offspring of Vājasuni, and that Taittiriya is derived from Tittiri, the name of a pupil of Yāska's. Weber, the man best acquainted with this Veda, says, "However absurd this legend (of the Purāṇas) may be, a certain amount of sense lurks beneath its surface. The Black Yajur is, in fact, a motley undigested jumble of different pieces; and I am myself more inclined to derive the name Taittiriya from the variegated partridge (Tittiri) than from the *Rishi* Tittiri." Goldstücker's view is, that the "motley character of the Black Yajur-veda arises from the circumstance that the distinction between the Mantra and Brāhmaṇa portions is not so clearly established in it as in the other Vedas, hymns and matter properly belonging to the Brāhmaṇas being there intermixed. This defect is remedied in the White Yajur-veda, and it points, therefore, to a period when the material of the old Yajur was brought into a system consonant with prevalent theories, literary and ritualistic."

The Sāma-veda Sanhitā is wholly metrical. It contains 1549 verses, only seventy-eight of which have not been traced to the *Rig-veda*. The readings of the text in this Veda frequently differ, like those of the Yajur, from the text as found in the *Rig*, and Weber considers that the verses "occurring in the Sāma Sanhitā generally stamp themselves as older and more original by the greater antiquity of their grammatical forms." But this opinion is disputed. The verses of the Sāma have been selected and arranged for the purpose of being chanted at the sacrifices or offerings of the Soma. Many of the invocations are addressed to Soma, some to Agni, and some to Indra. The Mantra or metrical part of the Sāma is poor in literary and

historical interest, but its Brāhmaṇas and the other literature belonging to it are full and important.

There were different sets of priests for each of the three Vedas. Those whose duty it was to recite the *Rig-veda* were called Hotris or Bahvrichas, and they were required to know the whole *Veda*. The priests of the *Yajur*, who muttered its formulas in a peculiar manner at sacrifices, were called Adhwaryus, and the chaunters of the verses of the *Sāman* were called Udgātris.

The *Atharva-veda*, the fourth *Veda*, is of later origin than the others. This is acknowledged by the Brāhmans, and is proved by the internal evidence of the book itself. It is supposed to date from about the same period as the tenth *Mandala* of the *Rig-veda*, and as Manu speaks of only "the three *Vedas*," the *Atharva* could hardly have been acknowledged in his time. Professor Whitney thinks its contents may be later than even the tenth *Mandala* of the *Rig*, although these two "stand nearly connected in import and origin." There are reasons for supposing it to have had its origin among the *Saindhavas* on the banks of the Indus. One-sixth of the whole work is not metrical, "and about one-sixth (of the hymns) is also found among the hymns of the *Rig-veda*, and mostly in the tenth book of the latter; the rest is peculiar to the *Atharva*." The number of the hymns is about 760, and of the verses about 6000. Professor Whitney, the editor of the *Atharva*, speaks of it thus: "As to the internal character of the *Atharva* hymns, it may be said of them, as of the tenth book of the *Rig*, that they are productions of another and a later period, and the expressions of a different spirit from that of the earlier hymns in the other *Vedas*. In the latter, the gods are approached with reverential awe indeed, but with love and confidence also; a worship is paid them that exalts the offerer of it; the demons embraced under the general name *Rākshasa* are objects of horror whom the gods ward off and destroy; the divinities of the *Atharva* are regarded rather with a kind of cringing fear, as powers whose wrath is to be deprecated and whose favour curried, for it knows a whole host of imps and hobgoblins, in ranks and classes, and addresses itself to them directly, offering them homage to induce them to abstain from doing harm. The *Mantra* prayer, which in the older *Veda* is the instrument of devotion, is here rather the tool of superstition; it wrings from the unwilling hands

of the gods the favours which of old their good-will to men induced them to grant, or by simple magical power obtains the fulfilment of the utterer's wishes. The most prominent characteristic feature of the Atharva is the multitude of incantations which it contains ; these are pronounced either by the person who is himself to be benefited, or more often by the sorcerer for him, and are directed to the procuring of the greatest variety of desirable ends ; most frequently perhaps long life or recovery from grievous sickness is the object sought ; then a talisman, such as a necklace, is sometimes given, or in very numerous cases some plant endowed with marvellous virtues is to be the immediate external means of the cure ; farther, the attainment of wealth or power is aimed at, the downfall of enemies, success in love or in play, the removal of petty pests, and so on, even down to the growth of hair on a bald pate. There are hymns, too, in which a single rite or ceremony is taken up and exalted, somewhat in the same strain as the Soma in the Pāvamanya hymns of the *Rig*. Others of a speculative mystical character are not wanting ; yet their number is not so great as might naturally be expected, considering the development which the Hindu religion received in the periods following after that of the primitive *Veda*. It seems in the main that the Atharva is of popular rather than of priestly origin ; that in making the transition from the Vedic to modern times, it forms an intermediate step rather to the gross idolatries and superstitions of the ignorant mass than to the sublimated Pantheism of the Brāhmans." Such is the general character of the fourth *Veda*, but Max Müller has translated a hymn in his *Ancient Sanskrit Literature*, of which Professor Wilson said in the *Edinburgh Review*, "We know of no passage in Vedic literature which approaches its simple sublimity." This hymn is addressed to Varuna, "the great one who rules over these worlds, and beholds all as if he were close by ; who sees all that is within and beyond heaven and earth," &c.

This *Veda* is also called the Brāhmaṇa *Veda*, "because it claims to be the *Veda* for the chief sacrificial priest, the Brāhmaṇa." It has a Brāhmaṇa called Gopasha and many Upanishads. An entirely new recension of this *Veda* has lately been found in Kashmir. It is in the hands of Professor Roth, and is believed to show many important variations.

The whole of the *Rig-veda*, with the commentary of Sāyana, has been magnificently printed in six large quarto vols. under the editorship of Max Müller, at the expense of the Government of India. Editions of the text separately in the Sanhitā and in the Pada forms have been published by him; also another edition with the Sanhitā and Pada texts on opposite pages. There is also a complete edition of the text in Roman characters by Aufrecht, and a portion of the text was published by Roer in the *Bibliotheca Indica*. Dr. Rosen published the first Ashtaka of the text, with a Latin translation, in 1838. Four volumes of Wilson's incomplete translation have appeared. There is a French translation by Langlois, and Max Müller has printed a critical translation of twelve hymns to the Maruts. There are other translations of portions. Translations by Ludwig and by Grassmann have also lately appeared. The text, with an English and Marāthī translation, is appearing in monthly parts at Bombay.

The Sanhitā of the Black Yajur-veda has been published by Roer and Cowell in the *Bibliotheca Indica*. The White has been printed by Weber, and another edition has been published in Calcutta.

Of the Sāma Sanhitā, the text and a translation have been published by Dr. Stevenson. Benfey has also published the text with a German translation and a glossary; and an edition with the commentary of Sāyana is now coming out in the *Bibliotheca Indica* (vol. i.).

The text of the Atharva-veda Sanhitā has been printed by Roth and Whitney, and a part of it also by Aufrecht.

VEDA-MĀTRI. 'Mother of the Vedas.' The Gāyatrī.

VEDĀNGAS. (Veda + angas.) 'Members of the Veda.' The Shad-angas or six subjects necessary to be studied for the reading, understanding, and proper sacrificial employment of the Vedas:—

1. *Sikshā*. Phonetics or pronunciation, embracing accents, quantity, and euphony in general.
2. *Chandas*. Metre.
3. *Vyākaranā*. Grammar. Said to be represented by Pānini, but rather by older grammars culminating in his great work.
4. *Nirukta*. Etymology or glossary, represented by the glossary of Yaska.
5. *Jyotisha*. Astronomy. Such knowledge of the heavenly bodies as was necessary for compiling a calendar fixing the days

and hours suitable for the performance of Vedic sacrifices and ceremonies.

6. *Kalpa*. Ceremonial. Rules for applying the Vedas to the performance of sacrifices. These rules are generally written in the form of Sūtras or short aphorisms, and so they are known as the *Kalpa-sūtras* or *Srauta-sūtras*.

VEDĀNTA. The orthodox school of philosophy. *See* Darsana.

VEDĀNTA-PARIBHĀSHĀ. A modern text-book on the Vedānta philosophy.

VEDĀNTA-SĀRA. 'Essence of the Vedānta.' A short popular work on the Vedānta philosophy. It has been translated by Ballantyne, and also by Böhtlingk, Roer, and Frank.

VEDĀNTA-SŪTRA. The aphorisms of Bādarāyana on the Vedānta philosophy. They are commonly called Brahma-sūtras, and a translation under that name by the Rev. K. M. Banerjea is progressing in the *Bibliotheca Indica*. There is a French translation by Poley.

VEDĀRTHA-PRAKĀSA. 'Elucidation of the meaning of the Veda.' This is the name of Sāyana's great commentary on the *Rig-veda*. Also of a commentary on the Taittirīya Sanhitā by Mādhavāchārya.

VEDAVATI. The 'vocal daughter' of the *Rishi* Kusa-dhwaja, son of Brihaspati. When Rāvana was passing through a forest in the *Himālaya* he met with Vedavatī, a damsel of great beauty dressed in ascetic garb. He fell in love and tried to win her. She told him that gods and Gandharvas had sought to woo her, but her father would give her to no one but Vishnu, whom he desired for his son-in-law. Provoked at this resolution, Sambhu, king of the Daityas, slew her father; but she remained firm to her father's wish, and practised austerities to gain Vishnu for her spouse. Nothing daunted, Rāvana urgently pressed his suit, and boasted that he was superior to Vishnu. He then touched her hair with the tip of his finger. This greatly incensed her, and she forthwith cut off her hair, and said she would enter into the fire before his eyes, adding, "Since I have been insulted in the forest by thee who art wicked-hearted, I shall be born again for thy destruction." So she entered the blazing fire, and celestial flowers fell all around. It was she who was born again as Sītā, and was the moving cause of Rāvana's death, though Rāma was the agent.—*Muir's Texts*, ii. 498, iv. 458.

VEDA-VYĀSA. ‘The arranger of the Vedas.’ *See* Vyāsa.

VEDODAYA. ‘Source of the Veda.’ An epithet of the sun as the source of the Sāma-veda.

VEGAVAT. ‘Swift.’ 1. A son of Krishna. 2. A Dānavā who fought on the side of the Sālwas against Krishna, and was killed by Samba.

VENA. Son of Anga, and a descendant of Manu Swāyambhuva. When he became king he issued this proclamation :—“Men must not sacrifice or give gifts or present oblations. Who else but myself is the enjoyer of sacrifices? I am for ever the lord of offerings.” The sages remonstrated respectfully with him, but in vain; they admonished him in stronger terms; but when nothing availed, they slew him with blades of consecrated grass. After his death the sages beheld clouds of dust, and on inquiry found that they arose from bands of men who had taken to plundering because the country was left without a king. As Vena was childless, the sages, after consultation, rubbed the thigh (or, according to the Hari-vansa, the right arm) of the dead king to produce a son. From it there came forth “a man like a charred log, with flat face, and extremely short.” The sages told him to sit down (Nishida). He did so, and thus became a Nishāda, from whom “sprang the Nishādas dwelling in the Vindhya mountains, distinguished by their wicked deeds.” The Brāhmans then rubbed the right hand of Vena, and from it “sprang the majestic Prithu, Vena’s son, resplendent in body, glowing like the manifested Agni.” The above is the story as told, with little variation, in the Mahā-bhārata, the Vishnu and Bhāgavata Puranas, and the Hari-vansa. The Padma Purāna says that Vena began his reign well, but fell into the Jaina heresy. For this the sages pummelled him until the first of the Nishādas came forth from his thigh and Prithu from his right arm. Being freed from sin by the birth of the Nishāda, he retired to a hermitage on the Narmadā, where he engaged in penance. Vishnu was thus conciliated, and granted him the boon of becoming one with himself. *See* Prithi.

VENĪ-SANHĀRA. ‘The binding of the braid.’ A drama by Bhatta Nārāyaṇa. The plot is taken from the Mahā-bhārata. Draupadi, the wife of the Pāṇḍu princes, was dragged by the hair of her head into the hall of the Kauravas by Duh-sāsana, and she vowed that it should remain dishevelled until the insult

was avenged. After the death of the Kauravas she again braided her hair. Wilson has given an analysis of the drama. There are several editions of the text.

VENKATA, VENKATĀDRI. A hill which was a seat of the worship of Vishnu. It is the modern Tripati.

VETĀLA. A ghost or goblin; a sprite who haunts cemeteries and animates dead bodies.

VETĀLA-PANCHAVINSATĪ. The twenty-five stories of the Vetāla. It is the Baitāl Pachīsī of Hindustani, and has been translated into all the languages of India. The work is ascribed to an author named Jambhala-datta.

VETRAVATĪ. The river Betwa, which rises in the Vindhya-s and falls into the Jumna below Kalpi.

VIBHĀNDAKA. Son of Kasyapa. An ascetic who retired from the world and lived in the forest with his infant son *Rishya-sringa* (q.v.). A sage of this name is sometimes classed among the great *Rishis*.

VIBHISHANA. 'Terrible.' A younger brother of Rāvana. He, like his brother, propitiated Brahmā, and obtained a boon. His was that he should never commit an unworthy action even in the greatest extremity. He was virtuous, and opposed to the practices of the Rākshasas. This led to a quarrel between him and Rāvana, who kicked him from his seat. He flew off to Kailāsa, and under the advice of Siva he went and allied himself with Rāma-chandra, who received and embraced him as a friend. After the defeat and death of Rāvana he was raised by Rāma to the throne of Lankā.

VICHITRA-VIRYA. Name of a king. *See* Mahā-bhārata.

VIDAGDHA-MĀDHAVA. A drama in seven acts by Rūpa on the loves of Krishna and Rādhā, written in 1533 A.D. "It is weak as a drama, and its literary merits are small."

VIDARBHA. Birar, and probably including with it the adjoining district of Beder, which name is apparently a corruption of Vidarbha. The capital was Kundina-pura, the modern "Kundapur," about forty miles east of Amarāvatī.

VIDDHĀ-SĀLABHANJIKĀ. 'The statue.' A comedy of domestic intrigue by Rāja Sēkhara. It was probably written earlier than the tenth century.

VIDEHA. An ancient country, of which the capital was Mi-thilā. It corresponds with the modern Tirhut or North Bihar.

VIDHĀTRI. 'Creator.' A name of Brahmā, of Vishnu, and of Viswa-karmā.

VIDURA. A son of Vyāsa by a Sūdra slave girl, who took the place of his consort. Vidura was called Kshattri, a term-ordinarily applied to the child of a Sūdra father and Brāhman mother. He enjoyed the character of the "wisest of the wise," and gave good advice to both Kauravas and Pāṇḍavas, but in the war he sided with the latter. *See* Mahā-bhārata.

VIDŪRA. A mountain in Ceylon, probably Adam's Peak.

VIDVAN-MODA-TARANGINĪ. 'Fountain of pleasure to the learned.' A philosophical work by Rāma-deva, translated into English by Rāja Kālī Krishna.

VIDYĀ-DHARA (mas.), VIDYĀ-DHARĪ (fem.). 'Possessors of knowledge.' A class of inferior deities inhabiting the regions between the earth and sky, and generally of benevolent disposition. They are attendants upon Indra, but they have chiefs and kings of their own, and are represented as intermarrying and having much intercourse with men. They are also called Kāma-rūpin, 'taking shapes at will,' Khechara and Nabhas-chara, 'moving in the air,' Priyam-vada, 'sweet-spoken.'

VIDYĀRANYA, VIDYĀRANYA-SWĀMĪ. 'Forest of learning.' A title of Mādhvāchārya, as patron of the city of Vidyā-nagara, afterwards altered to Vijaya-nagara, the capital of the last great Hindu dynasty of the Dakhin.

VIJĀ-GANITA. A work on algebra, translated by Colebrooke and by Strachey. It is a chapter of the work called Siddhānta-siromani, written by Bhāskarāchārya. There are several editions of the text.

VIJAYA-NAGARA. The capital of the last great Hindu dynasty of the south. It was originally called Vidyā-nagara, 'city of learning,' after the great scholar and minister Mādhvāchārya, entitled Vidyāranya, 'forest of learning.' But in the days of its glory the Vidyā was altered to Vijaya, 'victory.'

VIJNĀNESWARA. Author of the law-book called Mitāksharā.

VIKARNA. A son of Dhrita-rāshṭra.

VIKRAMĀDITYA. A celebrated Hindu king who reigned at Ujjayinī. He is said to have been the son of a king named Gardabhiла. His name has been given to the Samvat era, commencing 57 B.C. He was a great patron of learning, and his

court was made illustrious by the Nava-ratna, or nine gems of literature, who flourished there. He is a great hero of romance, and many improbable stories are told of him. His real position is uncertain. He appears to have driven out the Sakas, and to have established his authority over Northern India. He is said to have fallen in battle with his rival Śālivāhana, king of the Dakhin, who also has an era called Saka dating from 78 A.D.

VIKRAMORVASI. 'The hero and the nymph.' A celebrated drama by Kalidāsa, translated in Wilson's *Hindu Theatre*. There are many editions and translations. *See* Purū-ravas.

VIKUKSHI. A king of the Solar race, who succeeded his father, Ikshwāku. He received the name of Sasāda, 'hare-eater.' He was sent by his father to hunt and obtain flesh suitable for offerings. Being weary and hungry he ate a hare, and Vasishtha, the priest, declared that this act had defiled all the food, for what remained was but his leavings.

VIMADA. In the *Rig-veda* it is said the Aswins gave a bride to the youthful Vimada, and the commentator explains that Vimada had won his bride at a swayam-vara, but was stopped on the way home by his unsuccessful competitors. The Aswins came to his succour, repulsed the assailants, placed the bride in their chariot, and carried her to the home of the prince.

VINATĀ. A daughter of Daksha, one of the wives of Kasyapa, and mother of Garuda. According to the Bhāgavata Purāna she was the wife of Tārkshya or Garuda.

VINDA. Vinda and Anuvinda were joint kings of Avanti, and fought in the great war.

VINDHYA. The mountains which stretch across India, and divide what Manu calls the Madhya-desa or 'middle land,' the land of the Hindus, from the south, that is, they divide Hindustān from the Dakhin. The mountain is personified, and according to a legend he was jealous of the Himālaya, and called upon the sun to revolve round him as he did round Meru. When the sun refused the mountain began to raise its head to obstruct that luminary, and to tower above Himālaya and Meru. The gods invoked the aid of Agastya, the spiritual guide of Vindhya. That sage called upon the mountain to bow down before him, and afford him an easy passage to and from the south. It obeyed, and Agastya passed over. But he never returned, and so the mountain remains in its humbled condition, far inferior to the Himālaya.

VINDHYĀVALĪ. Wife of Bali the Asura.

VINDHYA-VĀSINĪ. 'The dweller in the Vindhayas.' The wife of Siva. *See Devī.*

VIPĀS, VIPĀSĀ. The river Byās, the Hyphasis or Bibasis of the classical writers. A legend relates that it obtained its name through the sage Vasishtha, who, wishing to commit suicide, bound his limbs with cords and threw himself into the water. The river, declining to drown him, cast him unbound (*vipāsa*) on its bank.

VIPRACHITTI. Son of Kasyapa and Danu. He is chief of the Dānavas.

VĪRA-BHADRA. A son or emanation of Siva, created from his mouth, and having, according to the Vāyu Purāna, "a thousand heads, a thousand eyes, a thousand feet, wielding a thousand clubs, a thousand shafts; holding the shell, the discus, the mace, and bearing a blazing bow and battle-axe; fierce and terrific, shining with dreadful splendour, and decorated with the crescent moon; clothed in a tiger's skin, dripping with blood, having a capacious stomach and a vast mouth armed with formidable tusks," &c., &c. The object of his creation was to stop Daksha's sacrifice, and harry away the gods and others who were attending. He is an especial object of worship in the Mahratta country, and there are sculptures of him in the caves of Elephanta and Ellora, where he is represented with eight hands.

VĪRA-CHARITA. A book of tales by Ananta, which describes the feuds between the descendants of Vikramāditya and Sālivāhana.

VIRĀDHA. A horrible man-eating Rākshasa, son of Kāla and Satahradā. By penance he had obtained from Brahmā the boon of invulnerability. He is described as "being like a mountain peak, a man-eater, loud-voiced, hollow-eyed, large-mouthed, huge, huge-bellied, horrible, rude, long, deformed, of dreadful aspect, wearing a tiger's skin, dripping with fat, wetted with blood, terrific to all creatures, like death with open mouth, bearing three lions, four tigers, two wolves, ten deer, and the great head of an elephant with the tusks, and smeared with fat, on the point of an iron pike, shouting with a loud voice." Rāma, with Lakshmana and Sītā, encountered him in the Dandaka forest, when he foully abused and taunted the brothers, and seized upon Sītā. The brothers proved with their arrows that

he was not invulnerable, but he caught them, threw them over his shoulders, and ran off with them as if they had been children. They broke both his arms, threw him down, beat him with their fists, and dashed him to the earth, but they could not kill him, so they dug a deep hole and buried him alive. After his burial there arose from the earth a beautiful person, who said that he was a Gandharva who had been condemned by Kuvera to assume the shape of a Rākshasa, from which Rāma had enabled him to escape. He was also called Tumburu.

VIRĀJ. Manu thus describes Virāj :—“Having divided his body into two parts, the lord (Brahmā) became with the half a male, and with the (other) half a female ; and in her he created Virāj. Know that I (Manu), whom that male Virāj himself created, am the creator of all this world.” (See Manu.) One passage in the *Rig-veda* says, “From him (Purusha) sprang Virāj, and from Virāj (sprang) Purusha” (*Muir’s Texts*, v. 50, 369), like as Aditi is said to have sprung from Daksha, and Daksha from Aditi. Virāj, the male half of Brahmā, is supposed to typify all male creatures ; and *Sata-rūpā*, the female half, all female forms.

VĪRA-MITRODAYA. A law-book by Mitra-misra, of authority in the Benares School. It is in the form of a commentary on the *Mitāksharā*. The text is in print.

VIRĀTA. A country in the vicinity of the modern Jaypur. The present town of Bairat is 105 miles south of Delhi. Its king was called Rāja of Virāta or Rāja Virāta. It was at his court that the Pāndava princes and Draupadī lived in disguise. They rendered him great services against his enemies, and he fought on their side in the great war and was killed by Drona. See Matsya.

VIROCHANA. A Dānava, son of Prahlāda, and father of Bali. He is also called Drisana. When the earth was milked, Virochana acted as the calf of the Asuras. See Prithi.

VIRŪPĀKSHA. ‘Deformed as to the eyes.’ A name of Siva, who has three eyes. Also one of the Rudras. Also a Dānava, son of Kasyapa.

VISĀKHA-DATTA. Author of the drama “*Mudrā-rākshasa*.” He is said to be of royal descent, but his family has not been identified.

VISĀLĀ. A name of the city Ujjayinī.

VISHNU. Root, *vish*, 'to pervade.' The second god of the Hindu triad. In the *Rig-veda* Vishnu is not in the first rank of gods. He is a manifestation of the solar energy, and is described as striding through the seven regions of the universe in three steps, and enveloping all things with the dust (of his beams). These three steps are explained by commentators as denoting the three manifestations of light—fire, lightning, and the sun ; or the three places of the sun—its rising, culmination, and setting. In the Veda he is occasionally associated with Indra. He has very little in common with the Vishnu of later times, but he is called "the unconquerable preserver," and this distinctly indicates the great preserving power which he afterwards became.

In the Brāhmaṇas Vishnu acquires new attributes, and is invested with legends unknown to the Vedas, but still very far distant from those of the Purāṇas. In Manu, the name is mentioned, but not as that of a great deity. In the Mahā-bhārata and in the Purāṇas he is the second member of the triad, the embodiment of the Satwa-guna, the quality of mercy and goodness, which displays itself as the preserving power, the self-existent, all-pervading spirit. As such, his votaries associate him with the watery element which spread everywhere before the creation of the world. In this character he is called Nārāyaṇa, 'moving in the waters,' and is represented pictorially in human form slumbering on the serpent Sesha and floating on the waters. This, too, is the position he assumes during the periods of temporary annihilation of the universe.

The worshippers of Vishnu recognise in him the supreme being from whom all things emanate. In the Mahā-bhārata and in the Purāṇas he is the Prajāpati (creator) and supreme god. As such, he has three Avasthas or conditions:—1. That of Brahmā, the active creator, who is represented as springing from a lotus which grew from Vishnu's navel while he was sleeping afloat upon the waters. 2. Vishnu himself, the preserver, in an Avatāra or incarnate form, as in Krishna. 3. Siva or Rudra, the destructive power, who, according to a statement of the Mahā-bhārata, sprang from his forehead. But though the Mahā-bhārata generally allows Vishnu the supremacy, it does not do so invariably and exclusively. There are passages which uphold Siva as the greatest of the gods, and represent Vishnu as paying him homage. The Saiva Purāṇas of course make Siva supreme.

Vishnu's preserving and restoring power has been manifested to the world in a variety of forms called Avatāras, literally 'descents,' but more intelligibly 'incarnations,' in which a portion of his divine essence was embodied in a human or supernatural form possessed of superhuman powers. All these Avatāras became manifest for correcting some great evil or effecting some great good in the world. The Avatāras are ten in number, but the Bhāgavata Purāna increases them to twenty-two, and adds that in reality they are innumerable. All the ten Avatāras are honoured, but the seventh and eighth, Rāma and Krishna, are honoured as great mortal heroes and receive worship as great gods. Krishna is more especially looked upon as a full manifestation of Vishnu, and as one with Vishnu himself, and he is the object of a widely extended and very popular worship. *See* Avatāra.

The holy river Ganges is said to spring from the feet of Vishnu.

As preserver and restorer, Vishnu is a very popular deity, and the worship paid to him is of a joyous character. He has a thousand names (Sahasra-nāma), the repetition of which is a meritorious act of devotion. His wife is Lakshmī or Śrī, the goddess of fortune, his heaven is Vaikuntha, and his vehicle is the bird Garuda. He is represented as a comely youth of a dark-blue colour, and dressed like an ancient king. He has four hands. One holds the Panchajanya (q.v.), a Sankha or conch-shell; another the Su-darsana or Vajra-nābha, a chakra or quoit weapon; the third, a Gadā or club called Kaumodakī; and the fourth, a Padma or lotus. He has a bow called Sārnga, and a sword called Nandaka. On his breast are the peculiar mark or curl called Śrī-vatsa and the jewel Kaustubha, and on his wrist is the jewel Syamantaka. He is sometimes represented seated on a lotus with Lakshmī beside him, or reclining on a leaf of that plant. Sometimes he is portrayed reclining on the serpent Sesha, and at others as riding on his gigantic bird Garudā.

Of the thousand names of Vishnu the following are some of the most common:—Achyuta, 'unfallen, imperishable'; Ananta, 'the endless'; Ananta-sayana, 'who sleeps on the serpent Ananta'; Chatur-bhuja, 'four-armed'; Dāmodara, 'bound round the belly with a rope,' as Krishna; Govinda or Gopāla, 'the cowkeeper' (Krishna); Hari; Hrishikesa, 'lord of the organs of sense'; Jala-sayin, 'who sleeps on the waters'; Janārddana,

‘whom men worship;’ Kesava, ‘the hairy, the radiant;’ Kirtin, ‘wearing a tiara;’ Lakshmīpati, ‘lord of Lakshmī;’ Madhusūdana, ‘destroyer of Madhu;’ Mādhava, ‘descendant of Madhu;’ Mukunda, ‘deliverer;’ Mūrāri, ‘the foe of Mura;’ Nara, ‘the man;’ Nārāyana, ‘who moves in the waters;’ Panchāyudha, ‘armed with five weapons;’ Padma-nābha, ‘lotus-navel;’ Pitāmbara, ‘clothed in yellow garments;’ Purusha, ‘the man, the spirit;’ Purushottama, ‘the highest of men, the supreme spirit;’ Sārṅgin or Sārṅgi-pāni, ‘carrying the bow Sārṅga;’ Vāsudeva, Krishna, son of Vasudeva; Vārshneya, ‘descendant of Vrishni;’ Vaikunṭha-nātha, ‘lord of Vaikunṭha (paradise);’ Yajnesa, Yajneswara, ‘lord of sacrifice.’

VISHNU. Author of a Dharma-sāstra or law-book.

VISHNU PURĀNA. This Purāna generally stands third in the lists, and is described as “that in which Parāsara, beginning with the events of the Varāha Kalpa, expounds all duties, is called the Vaishnava, and the learned know its extent to be 23,000 stanzas.” The actual number of stanzas does not amount to 7000, and there is no appearance of any part being wanting. The text is in print.

Wilson, the translator of this Purāna, says, “Of the whole series of Purāṇas the Vishnu most closely corresponds to the definition of a Pancha-lakshana Purāna, or one which treats of five specified topics (Primary Creation, Secondary Creation, Genealogies of Gods and Patriarchs, Reigns of the Manus, History). It comprehends them all; and although it has infused a portion of extraneous and sectarian matter, it has done so with sobriety and judgment, and has not suffered the fervour of its religious zeal to transport it to very wide deviations from the prescribed path. The legendary tales which it has inserted are few, and are conveniently arranged, so that they do not distract the attention of the compiler from objects of more permanent interest and importance.” The whole work has been translated with numerous elucidatory notes by Wilson, and a second edition has been published with additional valuable notes by Dr. F. Hall.

VISMĀPANA. ‘Astounding:’ The aerial city of the Gandharvas, which appears and disappears at intervals.

VLSRAVAS. Son of the Prajāpati Pulastya, or, according to a statement of the Mahā-bhārata, a reproduction of half

Pulastya himself. By a Brahmani wife, daughter of the sage Bharadwāja, named Idavidā or Ilavidā, he had a son, Kuvera, the god of wealth. By a Rākshasī named Nikashā or Kaikasi, daughter of Sumāli, he had three sons, Rāvana, Kumbha-karṇa, and Vibhishana and a daughter named Sūrpa-nakhā. The Vishnu Purāna substitutes Kesinī for Nikashā. The account given by the Mahā-bhārata is that Pulastya, being offended with Kuvera for his adulation of Brahmā, reproduced half of himself as Visravas, and Kuvera to recover his favour gave him three Rākshasī handmaids: Pushpotkaśā, the mother of Rāvana and Kumbhakarṇa; Mālini, the mother of Vibhishana; and Rākā, the mother of Khara and Sūrpa-nakhā.

VISWA-DEVAS, VISVE-DEVAS. 'All the gods.' In the Vedas they form a class nine in number. All the deities of inferior order. They are addressed in the Veda as "preservers of men, bestowers of rewards." In later times, a class of deities particularly interested in execuital offerings. The accounts of them are rather vague. They are generally said to be ten in number, but the lists vary, both as to the number and the names. The following is one list:—(1.) Vasu, (2.) Satya, (3.) Kratu, (4.) Daksha, (5.) Kāla, (6.) Kāma, (7.) Dhriti, (8.) Kuru, (9.) Purū-ravas, (10.) Mādravas. Two others are sometimes added, Rochaka or Lochana and Dhuri or Dhwani. See Vishnu Purāna, Hall's edition, vol. iii. pp. 178, 188, 189.

VISWA-KARMA, VISWA-KARMAN. 'Omnifcent' This name seems to have been originally an epithet of any powerful god, as of Indra and Sūrya, but in course of time it came to designate a personification of the creative power. In this character Viswa-karṇā was the great architect of the universe, and is described in two hymns of the *Rig-veda* as the one "all-seeing god, who has on every side eyes, faces, arms, and feet, who, when producing heaven and earth, blows them forth (or shapes them) with his arms and wings; the father, generator, disposer, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals." In these hymns also he is said to sacrifice himself or to himself, and the *Nirukta* explains this by a legend which represents that "Viswa-karṇā, son of Bhuvana, first of all offered up all worlds in a Sarva-medha (general sacrifice), and ended by sacrificing himself."

In the Epic and Purānic periods Viswa-karṇā is invested

with the powers and offices of the Vedic *Twashtri*, and is sometimes so called. He is not only the great architect, but the general artificer of the gods and maker of their weapons. It was he who made the *Agneyastra* or "fiery weapon," and it was he who revealed the *Sthāpatya-veda*, or science of architecture and mechanics. The *Mahā-bhārata* describes him as "the lord of the arts, executor of a thousand handicrafts, the carpenter of the gods, the fashioner of all ornaments, the most eminent of artisans, who formed the celestial chariots of the deities, on whose craftsmen subsist, and whom, a great and immortal god, they continually worship."

In the *Rāmāyana*, Viswa-karmā is represented as having built the city of Lankā for the Rākshasas, and as having generated the ape Nala, who constructed Rāma's bridge from the continent to Ceylon.

The *Purānas* make Viswa-karmā the son of *Prabhāsa*, the eighth Vasu, by his wife "the lovely and virtuous *Yoga-siddhā*." His daughter *Sanjnā* was married to *Sūrya*, the sun; but as she was unable to endure his effulgence, Viswa-karmā placed the sun upon his lathe and cut away an eighth part of his brightness. The fragments fell to the earth, and from these Viswa-karmā formed "the discus of *Vishnu*, the trident of *Siva*, the weapon of *Kuvera* the god of wealth, the lance of *Kārttikeya* god of war, and the weapons of the other gods." Viswa-karmā is also represented as having made the great image of *Jagan-nātha*.

In his creative capacity he is sometimes designated *Prajāpati*. He also has the appellations *Kāru*, 'workman;' *Takshaka*, 'woodcutter;' *Deva-vardhika*, 'the builder of the gods;' *Sudhanwan*, 'having a good bow.'

VISWĀMITRA. A celebrated sage, who was born a *Kshatriya*, but by intense austerities raised himself to the *Brāhmaṇa* caste, and became one of the seven great *Rishis*. According to the *Rig-veda* he was son of a king named *Kusika*, a descendant of *Kusa*, but later authorities make him the son of *Gāthīn* or *Gādhi*, king of *Kanyā-kubja*, and a descendant of *Puru*; so Viswāmitra is declared in the *Hari-vansa* to be "at once a *Paurava* and a *Kausika*" by lineage. According to some, *Gādhi* was of the *Kusika* race, descended from *Kusika*. Viswāmitra is called *Gādhi-ja* and *Gādhi-nandana*, 'son of *Gādhi*.' The story

of Viswāmitra's birth, as told in the *Vishnu Purāna*, is that Gādhi had a daughter named Satyavatī, whom he gave in marriage to an old Brāhmaṇ of the race of Bhrigu named *Richika*. The wife being a Kshatriya, her husband was desirous that she might bear a son having the qualities of a Brāhmaṇ, and he gave her a dish of food which he had prepared to effect this object. He also gave her mother a dish intended to make her conceive a son with the character of a warrior. At the instigation of the mother the dishes were exchanged, so the mother gave birth to Viswāmitra, the son of a Kshatriya with the qualities of a Brāhmaṇ; and Satyavatī bore Jamad-agni, the father of Parasurāma, the warrior Brāhmaṇ and destroyer of the Kshatriyas.

The most noteworthy and important feature in the legends of Viswāmitra is the active and enduring struggle between him and the Brāhmaṇ *Rishi* Vasishtha, a fact which is frequently alluded to in the *Rig-veda*, and is supposed to typify the contentions between the Brāhmans and the Kshatriyas for the superiority. Both these *Rishis* occupy a prominent position in the *Rig-veda*, Viswāmitra being the *Rishi* of the hymns in the third *Mandala*, which contains the celebrated verse *Gāyatrī*, and Vasishtha of those of the seventh. Each of them was at different times the *Purohita* or family priest of King Su-dās, a position of considerable importance and power, the possession of which stimulated if it did not cause their rivalry. The two sages cursed each other, and carried their enmity into deeds of violence. Viswāmitra's hundred sons are represented as having been eaten or burnt up by the breath of Vasishtha. On the other hand, the hundred sons of Vasishtha were, according to one legend, eaten up by King Kalnāsha-pāda, into whom a man-eating Rākshasa had entered under the influence of Viswāmitra, or, according to another legend, they were reduced to ashes by Viswāmitra's curse "and reborn as degraded outcasts for seven hundred births." The *Aitareya Brāhmaṇa* states that Viswāmitra had a hundred sons, but that when he adopted his nephew *Sunah-sephas* he proposed to make him the eldest of his sons. Fifty of them assented, and them Viswāmitra blessed that they should "abound in cattle and sons;" the other and elder fifty dissented, and them he cursed "that their progeny should possess the furthest ends (of the country)," and from them have descended many of the border tribes and most of the

Dasyus. The Māha-bhārata has a legend of Viswāmitra having commanded the river Sarasvatī to bring his rival Vasishtha that he might kill him, and of having turned it into blood when it flowed in another direction and carried Vasishtha out of his reach.

Viswāmitra's relationship to Jamad-agni naturally places him in a prominent position in the Rāmāyana. Here the old animosity between him and Vasishtha again appears. He as a king paid a visit to Vasishtha's hermitage, and was most hospitably entertained ; but he wished to obtain Vasishtha's wondrous cow, the Kāma-dhenu, which had furnished all the dainties of the feast. His offers were immense, but were all declined. The cow resisted and broke away when he attempted to take her by force, and when he battled for her, his armies were defeated by the hosts summoned up by the cow, and his "hundred sons were reduced to ashes in a moment by the blast of Vasishtha's mouth." A long and fierce combat followed between Vasishtha and Viswāmitra, in which the latter was defeated ; the Kshatriya had to submit to the humiliation of acknowledging his inferiority to the Brāhman, and he therefore resolved to work out his own elevation to the Brāhmanical order.

While he was engaged in austerities for accomplishing his object of becoming a Brāhman he became connected with King Tri-sanku. This monarch was a descendant of King Ikshwāku, and desired to perform a sacrifice in virtue of which he might ascend bodily to heaven. His priest, Vasishtha, declared it to be impossible, and that priest's hundred sons, on being applied to, refused to undertake what their father had declined. When the king told them that he would seek some other means of accomplishing his object, they condemned him to become a Chandāla. In this condition he had resort to Viswāmitra, and he, taking pity on him, raised him to heaven in his bodily form, notwithstanding the opposition of the sons of Vasishtha. The Hari-vansa version of this story is different. Tri-sanku, also called Satya-vrata, had attempted the abduction of the young wife of a citizen. For this his father banished him, and condemned him to "the performance of a silent penance for twelve years." During his exile there was a famine, and Tri-sanku succoured and supported the wife and family of Viswāmitra, who were reduced to the direst extremity in that sage's absence.

Vasishtha, the family priest, had done nothing to assuage the wrath of the aggrieved father, and this offended Tri-sanku. At the end of his penance, being in want of meat, he killed Vasishtha's wonder-working cow and partook of her flesh; for this act Vasishtha gave him the name of Tri-sanku, 'guilty of three sins.' Viswāmitra was grateful for the assistance rendered by Tri-sanku, and gave him the choice of a boon. He begged that he might ascend bodily to heaven. Viswāmitra then installed Tri-sanku in his father's kingdom, "and in spite of the resistance of the gods and of Vasishtha he exalted the king alive to heaven."

The Māha-bhārata and the Rāmāyana tell the story of Viswāmitra's amour with Menakā. His austerities had so alarmed the gods that Indra sent this Apsaras to seduce Viswāmitra "by the display of her charms and the exercise of all her allurements." She succeeded, and the result was the birth of Sakuntalā. Viswāmitra at length became ashamed of his passion, and "dismissing the nymph with gentle accents, he retired to the northern mountains, where he practised severe austerities for a thousand years." He is said also to have had an amour with the nymph Rambhā.

The result of the struggle between Vasishtha and Viswāmitra is thus told in the Rāmāyana:—"Vasishtha, being propitiated by the gods, became reconciled to Viswāmitra, and recognised his claim to all the prerogatives of a Brāhman Rishi. . . . Viswāmitra, too, having attained the Brahmanical rank, paid all honour to Vasishtha."

The Rāmāyana gives many particulars of Viswāmitra's connection with Rāma. It was Viswāmitra who prevailed upon King Dasa-ratha to send his son Rāma for the protection of the Brāhmans against the attacks of Rāvana and his Rākshasas. He acted as his guru, and returned with Rāma to Ayodhyā, where the prince obtained the hand of Sītā.

In the Mārkandeya and other Purānas the story is told of Viswāmitra's implacable persecution of King Haris-chandra (see Haris-chandra), one result of which was that Vasishtha and Viswāmitra cursed each other so that they were turned into birds, and fought together most furiously till Brahmā put an end to the conflict, restored them to their natural forms, and compelled them to be reconciled.

VISWA-RŪPA. 'Wearing all forms, omnipresent, universal;' a title of Vishnu.

VISWĀVASU. A chief of the Gandharvas in Indra's heaven.

VISWESWARA. 'Lord of all.' A name of Siva. The celebrated Linga or emblem of Siva at Benares. *See* Linga.

VITA-HAVYA. A king of the Haihayas. His sons attacked and slew all the family of Divodāsa, king of Kāśi. A son, named Pratardana (q.v.), was subsequently born to Divodāsa, and he attacked the Haihayas and compelled Vita-havya to fly to the sage Bhrigu for protection. Pratardana pursued him, and demanded that he should be given up. Then "Vita-havya, by the mere word of Bhrigu, became a Brāhmaṇa *Rishi* and an utterer of the *Veda*" (*Mahā-bhārata*). His son, Gritsa-mada, was a highly honoured *Rishi*, and author of several hymns in the *Rig-veda*. He was the founder of the tribe of Haihayas called Vita-havyas.

VITASTĀ. The classic Hydaspes, the Behat of later days, and the modern Jhelam.

VIVĀDA-BHANGĀRNAVĀ. A code of Hindu law according to the Bengal school, composed by Jagan-nātha Tarkā-lankāra at the end of the last century. It has been translated by Colebrooke, and is commonly known as *Colebrooke's Digest*.

VIVĀDA-CHANDRA. A law-book of the Benares school by Lakhimā Devī, a learned lady.

VIVĀDA-CHINTĀMANI. A law-book of the Mithilā school by Vāchaspati Misra. The text is in print.

VIVĀDA-RATNĀKARA. A law-book of the Benares school by Chandeswara, who lived about 1314 A.D.

VIVĀDA-TĀNDAVA. A law-book of the Benares school by Ratnākara.

VIVASWAT. 'The bright one.' The sun. (*See* Sūrya.) Used sometimes perhaps for the firmament.

VIVINDHAYĀ. A Dānava killed in battle by Chāru-deshna, son of Krishna. *See* *Mahā-bhārata*.

VOPA-DEVA. A grammarian of great repute, who lived about the thirteenth century A.D. at Deva-giri, and wrote the *Mugdha-bodha*.

VRAJĀ. A pastoral district about Āgra and Mathurā, where Krishna passed his boyhood with the cowherds.

VRĀTYA. “Persons whom the twice-born beget on women of their own classes, bat who omit the prescribed rites and have abandoned the Gāyatrī, are to be designated as Vrātyas.”

—*Manu.*

VRIDDHA. ‘Old.’ An epithet frequently found prefixed to the books of ancient writers, and evidently implying that there are one or more versions or recensions—as Vriddha *Manu*, Vriddha *Hārita*. *See* *Dharma-sāstra*.

VRIHAT-KATHĀ. ‘Great story.’ A large collection of tales from which the *Kathā-sarit-sāgara* was drawn. There is a critical examination of this work by Dr. Bühler in the *Indian Antiquary*, vol. i.

VRIHAT-SANHITĀ. The astronomical work of Varāha *Mihira*.

VRIHAN NĀRADĪYA PURĀNA. An *Upa-purāna*. *See* *Purāna*.

VRIHASPATI. *See* *Brihaspati*.

VRIKODARA. ‘Wolf belly.’ An epithet of Bhīma.

VRINDĀ-VANA. A wood in the district of Mathurā where Krishna passed his youth, under the name of Gopāla, among the cowherds.

VRISHNI. A descendant of Yadu, and the ancestor from whom Krishna got the name Vārshneya.

VRISHNIS, VRISHNAYAS. The descendants of Vrishni, son of Madhu, whose ancestor was the eldest son of Yadu. Krishna belonged to this branch of the Lunar race.

VRITRA. In the *Vedas* he is the demon of drought and ungenial weather, with whom Indra, the god of the firmament, is constantly at war, and whom he is constantly overpowering, and releasing the rain. Sometimes called *Vritrāsura*.

VRITRA-HAN. The slayer of Vritra. A title of Indra.

VYĀDLI. An old grammarian and lexicographer, somewhat later in time than Pāṇini. A story in the *Vrihat-kathā* represents him as contemporary with Vararuchi.

VYĀHRITIS. Three mystical words said by *Manu* to have been milked from the *Vedas* by Prajāpati—the word *bhūr*, from the *Rig-veda*; the word *bhuwah*, from the *Yajur-veda*; and the word *swar*, from the *Sāma-veda* (*Manu*, ii. 76). The *Satapatha Brāhmaṇa* defines them as “three luminous essences” which Prajāpati produced from the *Vedas* by heating them

“He uttered the word *bhūr*, which became this earth ; *bhuvaḥ*, which became this firmament ; and *sūvār*, which became that sky.” A fourth word, *mahar*, is sometimes added, and is probably intended to represent the Atharva-veda. *See Loka.*

VYĀKARANA. ‘Grammar.’ One of the Vedāngas. The science of grammar has been carefully studied among the Hindus from very ancient times, and studied for its own sake as a science rather than as a means of acquiring or regulating language. The grammar of Pāṇini is the oldest of those known to survive, but Pāṇini refers to several grammarians who preceded himself. One of them was named Sākātāyana, a portion of whose work is said to have been discovered lately.

VYĀSA. ‘An arranger.’ This title is common to many old authors and compilers, but it is especially applied to Veda-vyāsa the arranger of the Vedas, who, from the imperishable nature of his work, is also called Sāswatas, ‘the immortal.’ The name is given also to the compiler of the Mahā-bhārata, the founder of the Vedānta philosophy, and the arranger of the Purāṇas ; all these persons being held to be identical with Veda-vyāsa. But this is impossible, and the attribution of all these works to one person has arisen either from a desire to heighten their antiquity and authority, or from the assumed identity of several different “arrangers.” Veda-vyāsa was the illegitimate son of the Rishi Parāsara and Satyavatī, and the child, who was of a dark colour, was brought forth on an island (dwīpa) in the Yamunā. Being illegitimate he was called Kānīna, the ‘bastard ;’ from his complexion he received the name Krishna, and from his birthplace he was called Dwaipāyana. His mother afterwards married King Sāntanu, by whom she had two sons. The elder was killed in battle, and the younger, named Vichitra-vīrya, died childless. Krishna Dwaipāyana preferred a life of religious retirement, but in accordance with law and at his mother’s request, he took the two childless widows of her son, Vichitra-vīrya. By them he had two sons, Dhṛīta-rāshṭra and Pāndu, between whose descendants the great war of the Mahā-bhārata was fought.

The Purāṇas mention no less than twenty-eight Vyāsas, incarnations of Vishnu or Brahmā, who descended to the earth in different ages to arrange and promulgate the Vedas.

VYAVAHĀRA-CHINTĀMANI A law-book of the Benares school by Vāchaspati Misra.

VYAVAHĀRA-MAYŪKHA. A law-book of the Mahratta school by Nilakantha Bhatta. Translated by Borrodaile.

VYAVAHĀRA-TATWA. A modern work on law according to the Bengal school by Raghunandana, who is also called Smārta-Bhattāchārya.

YĀDAVA. A descendant of Yadu. The Yādavas were the celebrated race in which Krishna was born. At the time of his birth they led a pastoral life, but under him they established a kingdom at Dwārakā in Gujarat. All the Yādavas who were present in that city after the death of Krishna perished in it when it was submerged by the ocean. Some few were absent, and perpetuated the race, from which many princes and chiefs still claim their descent. The great Rājas of Vijaya-nagara asserted themselves as its representatives. The Vishnu Purāna says of this race, “Who shall enumerate the whole of the mighty men of the Yādava race, who were tens of ten thousands and hundreds of hundred thousands in number?”

YADU. Son of King Yayāti of the Lunar race, and founder of the line of the Yādavas in which Krishna was born. He refused to bear the curse of decrepitude passed upon his father by the sage Sukra, and in consequence he incurred the paternal curse, “Your posterity shall not possess dominion.” Still he received from his father the southern districts of his kingdom, and his posterity prospered.

YĀJA. A Brāhman of great sanctity, who, at the earnest solicitation of King Drupada, and for the offer of ten millions of kine, performed the sacrifice through which his “altar-born” children, Dhṛishta-dyumna and Draupadī, came forth from the sacrificial fire.

YAJNA. ‘Sacrifice.’ Sacrifice personified in the Purāṇas as son of Ruchi and husband of Dakshinā. He had the head of a deer, and was killed by Vira-bhadra at Daksha’s sacrifice. According to the Hari-vansa he was raised to the planetary sphere by Brahmā, and made into the constellation Mrīga-siras (deer-head).

YAJNA-DATTA-BADHA. ‘The death of Yajna-datta.’ An episode of the Rāmāyaṇa. It has been translated into French by Chézy.

YAJNA-PARIBHĀSHĀ. A Sūtra work by Āpastambha.

YAJNA-SENA. A name of Drupada.

YĀJNAWALKYA. A celebrated sage, to whom is attributed the White Yajur-veda, the Satapatha Brāhmaṇa, the Brihad Āranyaka, and the code of law called Yajnawalkya-smṛiti. He lived before the grammarian Kātyāyana, and was probably later than Manu; at any rate, the code bearing his name is posterior to that of Manu. He was a disciple of Bāshkali, and more particularly of Vaisampāyana. The Mahā-bhārata makes him present at the Rāja-sūya sacrifice performed by Yudhi-shhira; and according to the Satapatha Brāhmaṇa he flourished at the court of Janaka, king of Videha and father of Sītā. Janaka had long contentions with the Brāhmaṇas, in which he was supported, and probably prompted, by Yajnawalkya. This sage was a dissenter from the religious teaching and practices of his time, and is represented as contending with and silencing Brāhmaṇas at the court of his patron. A Brāhmaṇa named Vidagdha Sākalya was his especial adversary, but he vanquished him and cursed him, so that "his head dropped off, and his bones were stolen by robbers." Yajnawalkya also is represented as inculcating the duty and necessity of religious retirement and meditation, so he is considered as having been the originator of the Yoga doctrine, and to have helped in preparing the world for the preaching of Buddha. He had two wives, Maitreyī and Kātyāyanī, and he instructed the former in his philosophical doctrine. Max Müller quotes a dialogue between them from the Satapatha Brāhmaṇa (*Ancient Sanskrit Literature*, p. 22), in which the sage sets forth his views.

The White Yajur-veda originated in a schism, of which Yajnawalkya was a leader, if not the author. He was the originator and compiler of this Veda, and according to some it was called Vājasaneyī Sanhitā, from his surname Vājasaneyā. *See Veda.*

What share Yajnawalkya had in the production of the Satapatha Brāhmaṇa and Brihad Āranyaka is very doubtful. Some part of them may, perhaps, have sprung directly from him, and they were probably compiled under his superintendence; but it may be, as some think, that they are so called because they treat of him and embody his teaching. One portion of the Brihad Āranyaka, called the Yajnawalkiya Kānda, cannot have been his composition, for it is devoted to his glorification and honour, and was probably written after his death.

The Smriti, or code of law which bears the name of Yajna-walkya, is posterior to that of Manu, and is more precise and stringent in its provisions. Its authority is inferior only to that of Manu, and as explained and developed by the celebrated commentary *Mitāksharā*, it is in force all over India except in Bengal proper, but even there the original text-book is received. The second century A.D. has been named as the earliest date of this work. Like Manu, it has two recensions, the *Brihad* and *Vriddha*, perhaps more. The text has been printed in Calcutta, and has been translated into German by Stenzler and into English by Roer and Montrou.

YAJUR or YAJUSH. The second Veda. *See* Veda.

YAKSHAS. A class of supernatural beings attendant on Kuvera, the god of wealth. Authorities differ as to their origin. They have no very special attributes, but they are generally considered as inoffensive, and so are called *Punya-janas*, 'good people,' but they occasionally appear as imps of evil. It is a Yaksha in whose mouth Kāli-dāsā placed his poem *Megha-dūta* (cloud messenger).

YAKSHA-LOKA. *See* Loka.

YAKSHĪ, YAKSHINĪ 1. A female Yaksha. 2. Wife of Kuvera. 3. A female demon or imp attendant on Durgā.

YAMA. 'Restrainer.' Pluto, Minos. In the Vedas Yama is god of the dead, with whom the spirits of the departed dwell. He was the son of Vivasvat (the Sun), and had a twin-sister named Yami or Yamunā. These are by some looked upon as the first human pair, the originators of the race; and there is a remarkable hymn, in the form of a dialogue, in which the female urges their cohabitation for the purpose of perpetuating the species. Another hymn says that Yama "was the first of men that died, and the first that departed to the (celestial) world." He it was who found out the way to the home which cannot be taken away: "Those who are now born (follow) by their own paths to the place whither our ancient fathers have departed." "But," says Dr. Muir, "Yama is nowhere represented in the *Rig-veda* as having anything to do with the punishment of the wicked." So far as is yet known, "the hymns of that Veda contain no prominent mention of any such penal retribution. . . . Yama is still to some extent an object of terror. He is represented as having two insatiable dogs with four eyes and wide nostrils,

which guard the road to his abode, and which the departed are advised to hurry past with all possible speed. These dogs are said to wander about among men as his messengers, no doubt for the purpose of summoning them to their master, who is in another place identified with death, and is described as sending a bird as the herald of doom."

In the epic poems Yama is the son of the Sun by Sanjnā (conscience), and brother of Vaivaswata (Manu). Mythologically he was the father of Yudhi-shthira. He is the god of departed spirits and judge of the dead. A soul when it quits its mortal form repairs to his abode in the lower regions ; there the recorder, Chitra-gupta, reads out his account from the great register called Agra-sandhānī, and a just sentence follows, when the soul either ascends to the abodes of the Pitris (Manes), or is sent to one of the twenty-one hells according to its guilt, or it is born again on earth in another form. Yama is regent of the south quarter, and as such is called Dakshināsā-pati. He is represented as of a green colour and clothed with red. He rides upon a buffalo, and is armed with a ponderous mace and a noose to secure his victims.

In the Purānas a legend is told of Yama having lifted his foot to kick Chhāyā, the handmaid of his father. She cursed him to have his leg affected with sores and worms, but his father gave him a cock which picked off the worms and cured the discharge. Through this incident he is called Sirna-pāda, 'shriveled foot.'

Yama had several wives, as Hemamālā, Su-silā, and Vijayā. He dwells in the lower world, in his city Yama-pura. There, in his palace called Kālichī, he sits upon his throne of judgment, Vichāra-bhū. He is assisted by his recorder and councillor, Chitra-gupta, and waited upon by his two chief attendants and custodians, Chanda or Mahā-chanda, and Kāla-pursusha. His messengers, Yama-dūtas, bring in the souls of the dead, and the door of his judgment-hall is kept by his porter, Vaidhyata.

Yama has many names descriptive of his office. He is Mrityu, Kāla, and Antaka, 'death ;' Kritānta, 'the finisher ;' Samana, 'the settler ;' Dandi or Danda-dhara, 'the rod-bearer ;' Bhīma-sāsana, 'of terrible decrees ;' Pāsi, 'the noose-carrier ;' Pitri-pati, 'lord of the manes ;' Preta-rāja, 'king of the ghosts ;' Srāddha-deva, 'god of the execuial offerings ;' and especially

Dharma-rāja, 'king of justice.' He is Audumbara, from Udumbara, 'the fig-tree,' and from his parentage he is Vaivaswata. There is a Dharma-sāstra which bears the name of Yama.

YAMA-VAIVASWATA. Yama as son of Vivaswat.

YAMĀL The goddess of the Yamunā river. Sister of Yama (q.v.).

YAMUNĀ. The river Jumna, which rises in a mountain called Kalinda (Sun). The river Yamunā is personified as the daughter of the Sun by his wife Sanjnā. So she was sister of Yama. Bala-rāma, in a state of inebriety, called upon her to come to him that he might bathe, and as she did not heed, he, in a great rage, seized his ploughshare-weapon, dragged her to him and compelled her to follow him whithersoever he wandered through the wood. The river then assumed a human form and besought his forgiveness, but it was some time before she could appease him. Wilson thinks that "the legend probably alludes to the construction of canals from the Jumna for the purposes of irrigation." The river is also called Kalindī, from the place of its source, Sūrya-jā, from her father, and Tri-yāmā.

YĀSKA. The author of the Nirukta, the oldest known gloss upon the text of the Vedic hymns. Yāska lived before the time of Pānini, who refers to his work, but he was not the first author who wrote a Nirukta, as he himself refers to several predecessors. See Nirukta.

YASODĀ. Wife of the cowherd Nanda, and foster-mother of Krishna.

YĀTUS, YĀTU-DHĀNAS. Demons or evil spirits of various forms, as dogs, vultures, hoofed-animals, &c. In ancient times the Yātus or Yātu-dhānas were distinct from the Rākshasas though associated with them, but in the epic poems and Purānas they are identified. Twelve Yātu-dhānas are named in the Vāyu Purāna, and they are said to have sprung from Kasyapa and Su-rasā. They are associated with the Dasyus, and are thought to be one of the native races which opposed the progress of the immigrant Āryans.

YAVA-KRĪ, YAVA-KRĪTA. 'Bought with barley.' Son of the sage Bharadwāja. He performed great penances in order to obtain a knowledge of the Vedas without study, and having obtained this and other boons from Indra, he became arrogant and treated other sages with disrespect. He made love to the

wife of Parāvasu, son of his father's friend, Raibhya. That sage in his anger performed a sacrifice which brought into being a fearful Rākshasa who killed Yava-krīta at his father's chapel. Bharadwāja, in grief for his son, burnt himself upon the funeral pile. Before his death he cursed Parāvasu to be the death of his father, Raibhya, and the son killed his father in mistake for an antelope. All three were restored to life by the gods in recompense of the great devotions of Arvāvasu, the other son of Raibhya (q.v.)—*Mahā-bhārata*.

YAVANAS. Greeks, 'Iáove_g, the Yavans of the Hebrew. The term is found in Pānini, who speaks of the writing of the Yavanas. The Purānas represent them to be descendants of Turvasu, but they are always associated with the tribes of the north-west frontier, and there can be no doubt that the Macedonian or Bactrian Greeks are the people most usually intended by the term. In the Bactrian Pāli inscriptions of King Priyadarśī the word is contracted to Yona, and the term Yonarāja "is associated with the name of Antiochus, probably Antiochus the Great, the ally of the Indian prince Sophagasesnas, about B.C. 210." The Purānas characterise them as "wise and eminently brave." They were among the races conquered by King Sagara, and "he made them shave their heads entirely." In a later age they were encountered on the Indus by Pushpamitra, a Mauryan general, who dethroned his master and took the throne. In modern times the term has been applied to the Muhammadans.

YAYĀTI. The fifth king of the Lunar race, and son of Nahusha. He had two wives, Devayānī and Sarmishthā, from the former of whom was born Yadu, and from the latter Puru, the respective founders of the two great lines of Yādavas and Pauravas. In all he had five sons, the other three being Druhyu, Turvasu, and Anu. He was a man of amorous disposition, and his infidelity to Devayānī brought upon him the curse of old age and infirmity from her father, Sukra. This curse Sukra consented to transfer to any one of his sons who would consent to bear it. All refused except Puru, who undertook to resign his youth in his father's favour. Yayāti, after a thousand years spent in sensual pleasures, renounced sensuality, restored his vigour to Puru, and made him his successor. This story of Puru's assuming Yayāti's decrepitude is first told in the

Mahā-bhārata. The above is the version of the Vishnu Purāna In the Padma it is told in a different manner. Yayāti was invited to heaven by Indra, who sent Mātali, his charioteer, to fetch his guest. On their way they held a philosophical discussion, which made such an impression on Yayāti that, when he returned to earth, he, by his virtuous administration, rendered all his subjects exempt from passion and decay. Yama complained that men no longer died, and so Indra sent Kāma-deva, god of love, and his daughter, Asruvindumatī, to excite a passion in the breast of Yayāti. He became enamoured, and in order to become a fit husband for his youthful charmer he made application to his sons for an exchange of their youth and his decrepitude. All refused but Puru, whose manly vigour his father assumed. After awhile the youthful bride, at the instigation of Indra, persuaded her husband to return to heaven, and he then restored to Puru his youth. The Bhāgavata Purāna and the Hari-vansa tell the story, but with variations. According to the latter, Yayāti received from Indra a celestial car, by means of which he in six nights conquered the earth and subdued the gods themselves. This car descended to his successors, but was lost by Jamamejaya through the curse of the sage Gārgya. Yayāti, after restoring his youth to Puru, retired to the forest with his wife and gave himself up to mortification. Abstaining from food, he died and ascended to heaven. He and his five sons are all called Rājarshis.

YAYĀTI-CHARITRA. A drama in seven acts on the life of Yayāti. It is attributed to Rudra-deva. The subject is Yayāti's intrigue with Sarmishthā.

YOGA. A school of philosophy. *See* Darsana and Yājnavalkya.

YOGA-NIDRĀ. 'The sleep of meditation.' Personified delusion. The great illusory energy of Vishnu and the illusory power manifested in Devī as Mahā-māyā, the great illusion.

YOGINĪ. A sorceress. The Yoginīs are eight female demons attendant on Durgā. Their names are Mārjanī, Karpūra-tilakā, Malaya-gandhīnī Kaumudikā, Bherundā, Mātālī, Nayakī, and Jayā or Subhāchārā; Su-lakshanā, Su-nandā.

YONI. The female organ. Alone, or in combination with the Linga, it is an object of worship by the followers of the Saktis.

YUDHI-SHTHIRA. The eldest of the five Pāndu princes, mythologically the son of Dharma, the god of justice. With the Hindus he is the favourite one of the five brothers, and is represented as a man of calm, passionless judgment, strict veracity, unswerving rectitude, and rigid justice. He was renowned as a ruler and director, but not as a warrior. Educated at the court of his uncle, Dhrita-rāshtra, he received from the family preceptor, Drona, a military training, and was taught the use of the spear. When the time came for naming the Yuva-rāja or heir-apparent to the realm of Hastinā-pura, the Mahā-rāja Dhrita-rāshtra selected Yudhi-shhira in preference to his own eldest son, Dur-yodhana. A long-standing jealousy between the Pāndava and Kaurava princes then broke forth openly. Dur-yodhana expostulated with his father, and the end was that the Pāndavas went in honourable banishment to the city of Vāranāvata. The jealousy of Dur-yodhana pursued them, and his emissaries laid a plot for burning the brothers in their dwelling-house. Yudhi-shhira's sagacity discovered the plot and Bhīma frustrated it. The bodies of a Bhil woman and her five sons were found in the ruins of the burnt house, and it was believed for a time that the Pāndavas and their mother had perished. When Draupadī had been won at the swayam-vara, Yudhi-shhira, the eldest of the five brothers, was requested by his juniors to make her his wife, but he desired that she should become the wife of Arjuna, by whose prowess she had been won. Through the words of their mother, Kuntī, and the decision of the sage Vyāsa, the princess became the common wife of the five brothers. An arrangement was made that Draupadi should dwell in turn with the five brothers, passing two days in the separate house of each, and that under pain of exile for twelve years no one of the brothers but the master of the house should enter while Draupadi was staying in it. The arms of the family were kept in the house of Yudhi-shhira, and an alarm of robbery being raised, Arjuna rushed there to procure his weapons while Draupadi was present. He thus incurred the pain of exile, and departed, though Yudhi-shhira endeavoured to dissuade him by arguing that the elder brother of a fatherless family stood towards his juniors in the position of a father. After the return of the Pāndavas from exile and their establishment at Indra-prastha, the rule of Yudhi-shhira is described as

having been most excellent and prosperous. The Rāja "ruled his country with great justice, protecting his subjects as his own sons, and subduing all his enemies round about, so that every man was without fear of war or disturbance, and gave his whole mind to the performance of every religious duty. And the Rāja had plenty of rain at the proper season, and all his subjects became rich ; and the virtues of the Rāja were to be seen in the great increase of trade and merchandise, in the abundant harvests and the prolific cattle. Every subject of the Rāja was pious ; there were no liars, no thieves, and no swindlers ; and there were no droughts, no floods, no locusts, no conflagrations, no foreign invasions, and no parrots to eat the grain. The neighbouring Rājas, despairing of conquering Rāja Yudhi-shthira, were very desirous of securing his friendship. Meanwhile Yudhi-shthira, though he would never acquire wealth by unfair means, yet prospered so exceedingly that had he lavished his riches for a thousand years no diminution would ever have been perceived." After the return of his brother Arjuna from exile, Yudhi-shthira determined to assert his supremacy by performing the Rāja-sūya sacrifice, and this led to a war with Jarāsandha, Rāja of Magadha, who declined to take part in it, and was in consequence defeated and killed. The dignity which Yudhi-shthira had gained by the performance of the sacrifice rekindled the jealousy of Dur-yodhana and the other Kauravas. They resolved to invite their cousins to a gambling match, and to cheat Yudhi-shthira of his kingdom. Yudhi-shthira was very unwilling to go, but could not refuse his uncle's invitation. Sakuni, maternal uncle of Dur-yodhana, was not only a skilful player but also a dexterous cheat. He challenged Yudhi-shthira to throw dice with him, and Yudhi-shthira, after stipulating for fair-play, began the game. He lost his all, his kingdom, his brothers, himself, and his wife, all of whom became slaves. When Draupadi was sent for as a slave and refused to come, Duh-sāsana dragged her into the hall by the hair, and both he and Dur-yodhana grossly insulted her. Bhīma was half mad with rage, but Yudhi-shthira's sense of right acknowledged that Draupadi was a slave, and he forbade Bhīma and his brothers to interfere. When the old Mahā-rāja Dhritarāshtra was informed of what had passed, he came into the assembly, and declaring that his sons had acted wrongfully, he sent Draupadi and her hus-

bands away, imploring them to forget what had passed. Dur-yodhana was very wroth, and induced the Mahā-rāja to allow another game to avoid war, the condition being that the losers should go into exile for thirteen years, and should remain concealed and undiscovered during the whole of the thirteenth year. The game was played, and loaded dice gave Sakuni the victory, so the Pāndavas went again into exile. During that time they rendered a service to Dur-yodhana by rescuing him and his companions from a band of marauders who had made them prisoners. When Jayad-ratha, king of Sindhu, was foiled in his attempt to carry off Draupadi, the clemency of Yudhi-shthira led him to implore his brothers to spare their captive's life. As the thirteenth year of exile approached, in order to keep themselves concealed, the five brothers and Draupadi went to the country of Virāta and entered into the service of the Rāja. Yudhi-shthira's office was that of private companion and teacher of dice-playing to the king. Here Yudhi-shthira suffered his wife Draupadi to be insulted, and dissuaded his brothers from interfering, lest by so doing they should discover themselves. When the term of exile was concluded, Yudhi-shthira sent an envoy to Hastinā-pura asking for a peaceful restoration to the Pāndavas of their former position. The negotiations failed, and Yudhi-shthira invited Krishna to go as his representative to Hastinā-pura. Notwithstanding Yudhi-shthira's longing for peace the war began, but even then Yudhi-shthira desired to withdraw, but was overruled by Krishna.

Yudhi-shthira fought in the great battle, but did not distinguish himself as a soldier. The version of the Mahā-bhārata given in Mr. Wheeler's work makes him guilty of downright cowardice. At the instigation of Krishna he compassed the death of Drona by conveying to that warrior false intelligence of the death of his son Aswatthāman, and his character for veracity was used to warrant the truth of the representation. His conscience would not allow him to tell a downright lie, but it was reconciled to telling a lying truth in killing an elephant named Aswatthāman, and informing the fond father that Aswatthāman was dead. He retreated from a fight with Karna, and afterwards reproached Arjuna for not having supported him and Bhima. This so irritated Arjuna that he would have killed him on the spot had not Krishna interposed. After the great battle

was over Krishna saluted him king, but he showed great disinclination to accept the dignity. His sorrow for those who had fallen was deep, especially for Karna, and he did what he could to console the bereaved Dhrita-rāshtra and Gāndhari, as well as the many other sufferers. He was made king, and was raised to the throne with great pomp, he acting as ruler under the nominal supremacy of the old King Dhrita-rāshtra. There, after an interval, he asserted his universal supremacy by performing the great Aswa-medha sacrifice. The death of Krishna at Dwārakā and regrets for the past embittered the lives of the Pāṇḍavas, and they resolved to withdraw from the world. Yudhi-shhīra appointed Parikshit, grandson of Arjuna, to be his successor, and the five brothers departed with Draupadī to the Himālayas on their way to Swarga. The story of this journey is told with great feeling in the closing verses of the Mahā-bhārata. *See* Mahā-bhārata.

Yudhi-shhīra had a son named Yaudheya by his wife Devikā; but the Vishnu Purāna makes the son's name Devaka and the mother's Yaudheyī.

YUGA. An age of the world. Each of these ages is preceded by a period called its Sandhyā or twilight, and is followed by another period of equal length called Sandhyānsa, 'portion of twilight,' each being equal to one-tenth of the Yuga. The Yugas are four in number, and their duration is first computed by years of the gods:—

| | | | | | | |
|------------------|---|---|---|---|---|---------|
| 1. Krita Yuga, | . | . | . | . | . | 4000 |
| Sandhyā, | . | . | . | . | . | 400 |
| Sandhyānsa, | . | . | . | . | . | 400 |
| | | | | | | — 4,800 |
| 2. Tretā Yuga, | . | . | . | . | . | 3000 |
| Sandhyā, | . | . | . | . | . | 300 |
| Sandhyānsa, | . | . | . | . | . | 300 |
| | | | | | | — 3,600 |
| 3. Dwāpara Yuga, | . | . | . | . | . | 2000 |
| Sandhyā, | . | . | . | . | . | 200 |
| Sandhyānsa, | . | . | . | . | . | 200 |
| | | | | | | — 2,400 |
| 4. Kali Yuga, | . | . | . | . | . | 1000 |
| Sandhyā, | . | . | . | . | . | 100 |
| Sandhyānsa, | . | . | . | . | . | 100 |
| | | | | | | — 1,200 |
| | | | | | | 12,000 |

But a year of the gods is equal to 360 years of men, so

$$\begin{array}{rcl}
 4800 \times 360 & = & 1,728,000 \\
 3600 \times 360 & = & 1,296,000 \\
 2400 \times 360 & = & 864,000 \\
 1200 \times 360 & = & 432,000 \\
 \hline
 \end{array}$$

Total, . 4,320,000

years, forming the period called a Mahā-yuga or Manwantara. Two thousand Mahā-yugas or 8,640,000,000 years make a Kalpa or night and a day of Brahmā.

This elaborate and practically boundless system of chronology was invented between the age of the *Rig-veda* and that of the Mahā-bhārata. No traces of it are to be found in the hymns of the *Rig*, but it was fully established in the days of the great epic. In this work the four ages are described at length by Hanūmat, the learned monkey chief, and from that description the following account has been abridged:—

The Krita is the age in which righteousness is eternal, when duties did not languish nor people decline. No efforts were made by men, the fruit of the earth was obtained by their mere wish. There was no malice, weeping, pride, or deceit; no contention, no hatred, cruelty, fear, affliction, jealousy, or envy. The castes alike in their functions fulfilled their duties, were unceasingly devoted to one deity, and used one formula, one rule, and one rite. Though they had separate duties, they had but one Veda and practised one duty.

In the Tretā Yuga sacrifice commenced, righteousness decreased by one-fourth; men adhered to truth, and were devoted to a righteousness dependent on ceremonies. Sacrifices prevailed with holy acts and a variety of rites. Men acted with an object in view, seeking after reward for their rites and their gifts, and were no longer disposed to austerities and to liberality from a simple feeling of duty.

In the Dwāpara Yuga righteousness was diminished by a half. The Veda became fourfold. Some men studied four Vedas, others three, others two, others one, and some none at all. Ceremonies were celebrated in a great variety of ways. From the decline of goodness only few men adhered to truth. When men had fallen away from goodness, many diseases, desires, and calamities, caused by destiny, assailed them, by which they were

severely afflicted and driven to practise austerities. Others desiring heavenly bliss offered sacrifices. Thus men declined through unrighteousness.

In the Kali Yuga righteousness remained to the extent of one-fourth only. Practices enjoined by the Vedas, works of righteousness, and rites of sacrifice ceased. Calamities, diseases, fatigue, faults, such as anger, &c., distresses, hunger, and fear prevailed. As the ages revolve righteousness declines, and the people also decline. When they decay their motives grow weak, and the general decline frustrates their aims.—*Muir*, i. 144.

In the Krita Yuga the duration of life was four thousand years, in the Tretā three thousand, in the Dwāpara two thousand. In the Kali Yuga there is no fixed measure. Other passages of the Mahā-bhārata indicate "that the Krita Yuga was regarded as an age in which Brāhmans alone existed, and that Kshatriyas only began to be born in the Tretā."

YUGAN-DHARA. A city in the Panjab. A people dwelling there and in the vicinity.

YUVANĀSWA. A king of the Solar race, father of Māndhātri. A legend represents this son as being conceived by and born of his father.

YUVA-RĀJA. 'Young king.' The heir-apparent to a throne.

YUYUDHĀNA. A name of Sātyaki.

YUYUTSU. A son of Dhrita-rāshtra by a Vāisyā handmaid. On the eve of the great battle he left the side of the Kauravas and joined the Pāndavas. When Yudhi-shthira retired from the world he established Yuyutsu in the kingdom of Indraprastha.

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